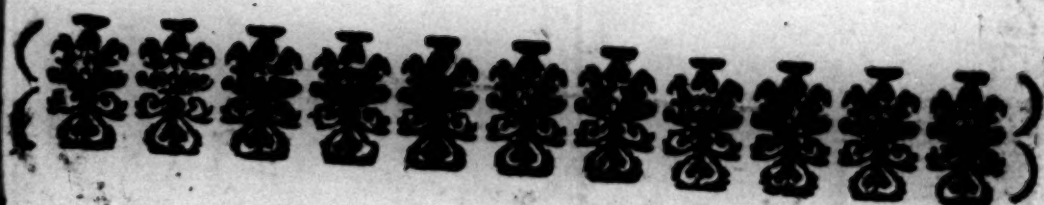




IMPRIMATUR

THO. TOMKINS.

Ex Æd. Lambethanis,  
Nov. 29. 1673.



Edward Hyde, Earl of Clarendon.

1724113 ✓  
(6) 2628.

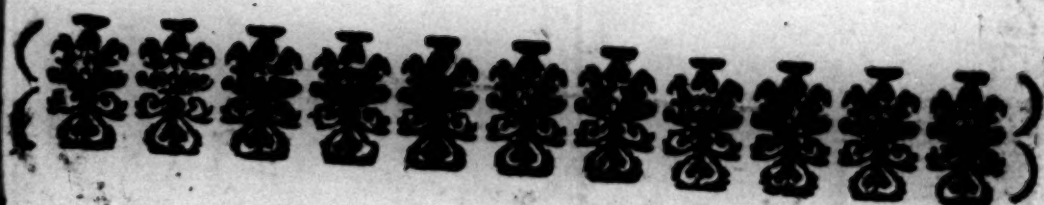




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# ANIMADVERSIONS

Upon a Book, Intituled;

*FANATICISM*

*FANATICAL*

Imputed to the *Catholick Church,*

By Dr. *STILLINGFLEET,*

And the

*Imputation Refuted and Retorted*

by S. C. *Hugh. Tasker*

---

By a Person of Honour.

*Earl of Clarendon*

---

L O N D O N,

Printed for R. Royston, Bookseller to His most  
Sacred Majesty, 1673.



AMERICAN

NEW YORK

1850

1850

1850

1850

1850

1850

1850

1850

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T O

Dr. Stillingfleet.

SIR,



*Having lately, it may be later than most men in England who are inquisitive after Books, had a view of a little Book (in answer to a Book of Tours which I had not then seen) Intituled, Fanaticism Fanatically Imputed by him (Dr. Stillingfleet) to the Catholick Church; I had read very few leaves in it, when I was able warrantably to say, that Mr. Cressy was the Author of this Book; a person whom I had long known, and familiarly conversed with, before he was perverted in his Religion, and had often seen since; and upon the whole I must confess (if there had not been some particulars in it, which could not suffer me to be deceived) I could hardly have believed that so much pride, and bitterness,*



and virulence could upon so little provocation,  
and with so little excuse have dropped  
from his pen. The confidence of it amazed  
me, as much as the rudeness; and though I  
could not expect that a man who had treated  
his own Mother with so little respect, could  
have much reverence for your Person, who  
have so vigorously defended her, and fully  
vindicated her from all the reproaches that  
Classis of men have been able to cast upon her,  
and exposed their malice and their ignorance  
more nakedly to the view of the world, than  
I think hath been ever done before, for  
which all her true children are, and always  
must be indebted to you, and to your memory?  
I thought the little angry Book fit to receive  
some answer, and the Author of it worthy of  
reprehension and admonition, which he might  
receive with less disturbance from an old  
Friend; and I thought it likewise unreason-  
able that you, whose studies are so wholly en-  
grossed by, and dedicated to the publick,  
should be put to the trouble to free your self  
from these feeble calumnies, which every  
man who hath read your Works is able to do,  
and every man who loves the Church, is  
bound in justice to do: Besides, I was willing to  
invite other Lay-men to shew with more effi-  
cacy their concernment for the Church, and  
the Protestant Religion, so variously and ma-  
liciously

liciously assaulted on all hands, though God be thanked impotently enough, that the defence of it may not be looked upon as the sole duty of the Clergy. These were the motives that invited me to undertake this little task, which I was not long performing, and yet even when I had finished it ( if so imperfect a draught can be called finishing ) I chanced to have the pleasant sight of your Answer to several late Treatises, &c. and I can with a very good conscience assure you, that mine was dispatched before I did see it, and therefore, especially since you have only taken a slight notice in the Preface of Mr. Cressy's waspish invectives, I am willing, if you please, that my short Animadversions may be likewise presented to his view, which is intirely left to be communicated, or suppressed, or corrected according to your judgment, by,

SIR,

Your most affectionate

unkwown Servant.



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ANIMADVERSIONS

Upon a Book, Intituled,

FANATICISM

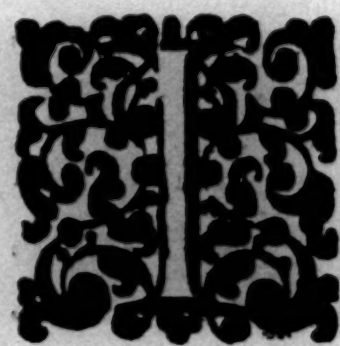
FANATICALLY

Imputed to the Catholick Church,

By Dr. STILLINGFLEET,

And the

*Imputation Refuted and Retorted*  
by S. C.



T was the wish, not the hope of the most excellent Lord Bacon in his never enough admired *Advancement of Learning*, that good Books had the quality or faculty of *Moses's Rod*, that being become a Serpent, eat up, and devoured the other Serpents, which were produced by the Rods of the Sorcerers or Magicians: The number was so great in his time of  
B idle,



idle, and impertinent, and Seditious Books, and the number of the Readers who were delighted with them was likewise so great, that Books of Learning, weight and importance found little countenance, and few Men at leisure to peruse them, and he saw no remedy, but by such a miracle: What would that great and discerning Person think, if he had lived in these days, when the licence of writing, and publishing light and scandalous Books of all Arguments, without any rules or limits of modesty is grown the Epidemical disease of the Nation, and a reproach to the Government, in the violation of the Laws; the contempt of the Magistrate, and the general contagion that is spread abroad, and threatens the very peace of the Kingdom, at least disturbs the sober conversation of it? The spirit of *Martin Marprelate*, which hath for so many years been expired, or extinguished, is revived with greater insolence, and improved, and heightened as well against the State, as the Church in a petulancy of language, in a style so new, and unbecoming Men of honest education, that the gravest arguments in Divinity it self, and Texts of the Sacred Scripture are handled in a manner, and fashion, and with such vain and Comical

mical expressions, as have not used to be admitted in the lightest arguments, or in sober and chaste mirth. The important and vital parts of Government, the dignity of the Laws established, and even the Person of the King himself, and the greatest Magistrates are arraigned, censured, and inveighed against in such a bitterness of words, with terms so reproachful, as have not been ever used in good company; and as if the *English* tongue were too narrow to comprehend all the Ribaldry and filthiness of their thoughts and inventions, they coin new words of contempt and indignation, and make use of a Dialect never heard of, but in the company of Russians, and the lowest and most debauch'd of the People, which for wit sake they apply to their vile purposes; so that this extravagance (if not timely suppressed) doth really seem to threaten, not only a general corruption of manners, but of the purity, and integrity of the Language, and of the good humor, and good nature, and modest conversation of the Nation; and upon this occasion I cannot but lament the want of that caution and prudence which was heretofore observed, when this unruly Spirit first broke out in the time of *Martin Marprelate*, who had



a contribution of Jest, and Scoffs, and Comical inventions brought to him, by all the party who desired to expose the Church and the Government of it, to the contempt and scorn of the loose and rude People. It was not thought worthy of any serious Man to enter into the lists with such adversaries, or to take notice of their Pamphlets, but Men of the same Classis, of the same rankness of Wit and fancy, and of honefter principles were the Champions in that quarrel. *Thom. Nasb* was as well known an Author in those days, as *Martin*, who with Pamphlets of the same kind, and size, with the same pert *Buffoonry*, and with more salt and cleanliness, rendred that libellous, and seditious crew so contemptible, ridiculous, and odious, that in a short time they vanished, and were no more heard of. What was urged or insinuated by any Men of discretion and understanding, that might make any impression upon sober, unwary, and misinformed Men, was carefully and learnedly answered by Persons assigned to that purpose, that the Church, or the State might not undergoe any prejudice by want of reasonable advice, without mingling any of the others froth or dregs in their compositions, which they left to the chastisement of

of those who could as dexterously manage the same weapons, and were fitter for their company: And methinks grave and serious men, or they who ought to be grave and serious, should be afraid of imitating such adversaries in their licence and excesses, lest they should get into a scoffing vein, which they should not easily shake off, or lose their credit with worthy Men, for dishonouring the cause they maintain ironically.

A man will hardly be thought provident enough, or solicitous for his own peace, and credit, who having discovered this unruly frantick disease, will expose himself to the malignity thereof, by approaching so near the company of those angry Wasps, and Hornets, who are like to be willing to take any opportunity to be revenged upon a Person, who hath presumed to be offended with their manner of writing, and in the same instant, submitted his own to their censure, which is like to be liable to as many exceptions of weakness and impertinence: To which I shall only say, that whatever other faults they shall discover in this short writing of mine, they shall not find the same of which I complain; I shall give no body ill words,



nor provoke them by contemning their Persons ; and I chuse rather to be at their mercy, than not to endeavour the best way I can to divert men from that indecent way of reviling each other ; and instead of answering Arguments, to traduce the Persons who urge them. Truth is of so tender, and delicate a constitution, that it is defiled by rude handling ; and hath advantage enough to encounter and conquer its adversaries, by the vigour of its own beauty, without aspersing the deformity of the other, farther than unavoidable reason makes it manifest : I shall not interpose in those Arguments, which are now most agitated in that scurrilous style that I complain of, but chuse to take upon me to make Animadversions upon a Book lately published, at least lately come to my sight, Intituled, *Fanaticism Fanatically imputed to the Church of England, by Doctor Stillingfleet, and the imputation Refuted and Retorted by S. C.* The Author whereof professes himself an avowed Enemy to the Church of *England*, and would be thought as much an enemy to the foul custom introduced into the Controversies concerning it, and the liberty men assume to deride Religion instead of vindicating it ; to wound the profession, by a petulant  
and

and scornful mention of the Professors ;  
 and by expressions full of pride and vanity,  
 and destructive to peace and government :  
 and yet how contrary soever this way of  
 writing is to his practice and inclination ;  
 he hath some jealousy of himself, that up-  
 on the insupportable provocation he hath  
 received, some phrases of bitterness may  
 have scaped his Pen, which he doth be-  
 lieve he hath very good authority not to  
 make any excuse for, and there being such  
 plenty of that noisom Gall scattered  
 throughout his whole discourse, it will be  
 but just to take a view of his provocation,  
 and whether his revenge be no more than  
 proportionable to the occasion, and then  
 whether the imputation be not rather con-  
 fidently retorted, than reasonably refu-  
 ted ; and whether in the endeavoring the  
 one or the other, the bounds and limits of  
 all modesty and civility are not so far tran-  
 gressed, that the Author is liable to just  
 censure.

I do the rather enter into the List upon  
 this occasion, because I may infallibly pre-  
 sume, that I know the Author of that Dis-  
 course ; for I no sooner read it, which  
 was long after it was published, but that  
 it was manifest to me by many particulars



contained in it, in which I cannot be deceived, that it is written by Mr. *Cressy*, with whom I have been acquainted very near fifty years, and have very long esteemed him for his parts, and learning, and for his good nature, and his good manners, all of which were in as great perfection then, as they have been ever since, or are at present; and therefore as I shall treat him with that candor that becomes an old Friend, so I do not suspect his reception, and interpretation of it will be such, as is worthy of that temper of spirit, which he professes to be of; nor do I despair of presenting some considerations and reflections to him, which may so work upon it, as to induce him to believe, that both in regard of the matter it self, and the manner of treating Dr. *Stillington*, he hath swarved very much from those Rules which he prescribes to others, and pretends to observe himself, and then the tenderness of his own Conscience will instruct him what reparation he ought to make.

But before I enter into the debate, I must first declare, that the Religion I profess and defend, is the Religion of the *Church of England*, and not the particular  
 opinions,

opinions, much less the expressions of any member of it, how worthy soever: and Mr. Cressy, who professes to be an adversary to it, ought to insist only upon what is owned, and avowed by her, and not hope to wound her through the sides, or by the weakness or passions of those who have deserted her, or still adhere to her: And in the second place, that I do not take upon me to write against the *Catholick Church*, of which the *Church of England* is a vital part; or against the Religion professed in any *Catholick Country*, but against the *Roman Catholick Subjects* of his Majesties Dominions; whose Religion I take to be different from that, which is professed and established in any *Catholick Country* in *Europe*, and disavowed by all the *Catholick Countries* out of *Europe*. And one of the principal reasons that engages me in this Discourse, is to endeavour to draw the dispute that is between the *Church* and the *Laws of England*, and his Majesties Subjects of his own Dominions who profess to be of the *Roman Faith*, into a narrower room, and within that compass that properly contains it: And I have always thought that they have had too much countenance, and too great a latitude allowed them, in reducing the contest



contest to what concerns all the members  
 of the *Roman Church* equally with them-  
 selves ; as if the *Roman Catholics* of *Eng-  
 land* withdraw their obedience from the  
*Kings* authority, and oppose the *Laws* of  
*the Land*, so much to the damage of their  
 Estates, and the danger of their lives, if  
 the *Laws* were prosecuted against them,  
 only for the support, and in the defence  
 of the cause common to all other Catho-  
 licks : Whereas I say, the difference be-  
 tween us depends wholly upon the perso-  
 nal authority of the *Pope* within the *Kings*  
*Dominions*, which is an argument never  
 used for the support of the *Catholic Religion* ;  
 if it were, all Catholics must be of  
 the same opinion. It was that, and that  
 only that first made the Schism, and still  
 continues it, and is the ground of all the  
 animosity of the *English Catholics* against  
 the *Church of England*, and produced their  
 separation from it ; and if they will re-  
 nounce all that personal authority in the  
*Pope*, and any obedience to it within his  
 Majesties obedience ( which I say again is  
 not admitted in any other Catholic King-  
 dom ) they will purge themselves of all  
 such jealousy, or suspicion of their fide-  
 lity, as may prove dangerous to the King-  
 dom, and against which the *Laws* are pro-  
 vided :

vided: Their opinions of *Purgatory* or *Transubstantiation* would never cause their *Allegiance* to be suspected, more than any other error in Sence, Grammar or Philosophy, if those opinions were not instances of their dependance upon another Jurisdiction foreign, and inconsistent with their duty to the *King*, and destructive to the *peace* of the *Kingdom*: and in that sence and relation the Politick Government of the Kingdom takes notice of those opinions, which yet are not enquired into or punished for themselves; let them disclaim that, and they will find themselves at great ease.

This is the only Argument I wish should be insisted on between us and our fellow-subjects of the *Roman profession*; not that I think that the other Doctrinal points between the two Churches are not worthy the insisting upon, but that as much hath been said already upon them on both sides, and as convincingly as is necessary: Nothing new can be added, at least no man will be convinced with what shall be added, who is not moved with what is already said; nor doth the meer difference upon any of those points naturally produce that uncharitableness, those animosities of which



which we complain towards each other: No man was ever truly and really angry (otherwise than the warmth and multiplication of words in the dispute produced it) with a man who believed *Transubstantiation*, more than he would be with another, who should come into a room where he was reading by a Candle, and swear that the room was so dark that he could not see his hand; but when he will for the support of this *Paradox* introduce an authority for the imperious determination thereof, that the Word of God hath not commanded men to submit to, and the word of Man, the Law of the Land hath positively forbidden them to submit to, it is no wonder if passion breaks in at this door, and kindles a Fire strong enough to consume the House. This is the Hinge upon which all the other controversies between us, and the *English* Catholicks do so intirely hang and depend, that if that only were taken off, all the rest would quickly fall to the ground; and therefore it concerns Mr. *Cressy*, and the rest of his friends to fasten, and make that Hinge strong, that it may support the rest from falling: And I cannot but observe how unwillingly they are brought to touch this point, or if they do, it is so lightly, as if it were

were too hot for their fingers ; and upon the necessity of a through examination of this material Argument, I shall be obliged to enlarge in the Conclusion of this Discourse.

There is another reason that hath principally invited me to this unequal undertaking, that is, my Zeal to the *Church of England*, and a compassion of the very ill condition it is reduced to, by an unworthy conspiracy, that was never before entered into, against it, or any other *established Church*, in undervaluing whatsoever is written by any *Clergy-man*, how learned and vertuous soever in defence of it ; as if he were a party, and spoke only in his own interest, so that they who would undermine it, by all the foul and dishonest arts imaginable, have the advantage to be considered as Persons engaged in that account, meerly and purely by the impulsions of their Consciences, and for the discovery of such dangerous errors, as are dangerous to the Souls of men ; whilst they who are most obliged, and are best able to refute those vain and malicious pretences, and to detect the fraud and the ignorance of those Seditious undertakers, are looked upon as men not to be believed, at least partial,



partial, and that all they say is said on their own behalf. This is a sad truth, and a new Engine to make a Battery, at which *Atheism* may enter without opposition, with all its instruments and attendants, that would make *Christianity* it self ridiculous, that it may be contemptible. God forbid that this Scarcrow should impose silence upon, or seal up the mouths of any Learned and worthy *Clergy-man*, who should open them the wider for this combination, and contribute the more to the assistance and vindication of the best constituted Church in the world, because it is in a distress by mockers, and scoffers, and neutral or unconcerned persons, who make the approaches, and sap the ground to open the way, and make the access the more easie, for more declared Enemies to oppress and destroy it. This hath been a motive to me, who have neither dependance upon, or relation to any *Clergy-man*, nor any temptation to embark my self in this quarrel; but my love of truth, and the most abstracted duty to my Country; and likewise because I think, though the *Clergy* is best able to judge of any difficulties in matters of Religion, the *Laity* is equally engaged in the consequences which will inevitably attend any prejudices

ces it shall undergo, or be exposed to, and therefore ought in time to contribute their talent towards the securing it, and not stand idle spectators of those stratagems which are no less designed against the State, than the Church.

In the last place, the particular esteem I have of the profound Learning and integrity of Dr. *Stillingsfleet*, ( to whom I am very little known ) and his great merit towards the *Church of England*, ( whose worthy Champion he will not be thought the less, for the untrue aspersions Mr. *Cressy* hath presumed to cast upon him, and which will easily be wiped off ) hath disposed me to interpose in his Vindication, which is so much due to him from other Men, that I wish he may not trouble himself with it. And having now observed Mr. *Cressy*'s own method, in giving first account of the reasons and motives which have prevailed with me for this engagement; for which I cannot alledge another that was most powerful with him, obedience to certain friends, whose commands he ought in no wise to resist, since I may honestly declare, that no Friend I have is privy to my purpose, or knows what I am doing: I make hast to wait  
upon



upon him by his own stages, and shall make no excuse for not affixing my name to what I write, which I do purposely decline, not by the example of S. C. but by the assurance I have, that the publishing my name would be so far from bringing any advantage to the cause for which I am solicitous, that it would rather increase and propagate the prejudice that is against it. I do therefore provide a more natural countenance to support it ; and which legally will supply the defect of the name, by having it Licensed by lawful Authority, without which it shall never be published.

IF Dr. *Stillingsfleet* hath in truth cast any contemptuous aspersions upon Mr. *Cressy* ; or if he hath suffered any scorn or calumny, only for recommending to devout Christians, instructions for the practice of Christian virtues, and piety in the greatest perfection that this life is capable of : If he hath selected the most Sacred things and Persons in the *Catholick Church*, on purpose to be contaminated with his Ink full of Gall and Poyson, thereby administering new Arms to *Atheists* : If he hath endeavoured to shew, that all the Religion professed in the World, and that thing

thing that bears the name of a *Catholick Church* for so many Ages before the time of *Luther* and *Calvin*, was nothing for their *Worship* but *Idolatry*; for their *Devotions* but *Fanaticism*, and for their *doctrine* and *discipline*, nothing but *faëtion*, *ambition*, and *avarice*: And if the Doctor hath employed his talent of reasoning upon these subjects, to discharge his excess of spleen and choler, and to give free scope to all unchristian, and even inhumane passions, ( with all which the three first Pages do confidently and directly charge him ) I must confess that Mr. *Cressy* will not only be excusable for any Zeal and confidence he shall express against such an adversary, but that the Doctor hath neither direction or authority from the *Church of England* in either of the particulars, nor would I undertake to vindicate him from that great guilt. But if nothing of all this be true, and if the Doctor hath neither said or done any thing of this with which he is charged, Mr. *Cressy* shall but comply with his obligations in seriously considering whether he hath observed St. *Paul's* injunction; *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.* And of the greater importance any controverſie

C

is,

*Eph. 4.31.*



is, especially if it hath any relation to Religion, the swarving from that rule can never be dispensed with, and therefore it will be proper in the first place to examine the evidence that is to prove this charge, or charges against the Doctor, before we consider the three Imputations, by which it is said he would fright men from the Communion of the *Catholick Church*, or the other three Retorsions by which Mr. Cressy is confident to wound the *Protestant Churches*, upon both which, reflexions will be made in the proper season.

Though I am no stranger to the writings of Dr. *Stillington*, but have read, I think, all that he hath published, at least all that I have seen of his; and as I always admired the strength and vigour of his ratiocination, and the clearness of his style and expressions (a faculty not natural to all very Learned and pious men) by which he renders the most difficult points, and which are usually by others wrapt up in obscure terms, plain and intelligible to vulgar understandings: So I have been exceedingly delighted with the softness, gentleness and civility of his language, (which can never flow from an insolent  
or

or proud spirit ) in which he represents things, which in themselves are light, and as such might be neglected, in a pleasant, not reproachful manner; a dialect his adversaries are not acquainted with: And when he is compelled to answer Arguments, or rather Allegations full of bitterness and reproachful words, which would tempt another to take the advantage they are liable to, with some sharpness; he passes by the provocation, and collects what can possibly be found like reason, out of what is alledged, and refutes it with very much less severity than the matter would justify, and seems sometimes to require. Yet knowing Mr. Cressy well too, and that he is not of a quarrelsome disposition, or apt to give ill words in his discourse, and to have a full understanding of what he reads, that cannot be imposed upon; I had some fear that the Doctor had upon some great provocation exceeded his former limits he had prescribed to himself, and retorted the language of his adversaries with a bitterness natural enough for them, though not to him; And that temper I wished might never depart from him; and therefore I was in some pain till I could procure the Doctor's Book that had raised so much passion in



Mr. *Cressy*, and which I had not seen before: But when I had carefully read those places to which the exceptions were made, and examined as well as I could the signification or implication of every word; I begun to suspect that I was mistaken in my former conjecture, and that Mr. *Cressy* was not the Author of that Imputation Refuted; but when I again reflected upon the reasons which had first produced that judgment of mine, I found they had still the same strength, and had then nothing to hope, but that his obedience to those Friends, whose commands he ought in no wise to resist; for the writing and publishing his discourse, had prevailed likewise with him to publish it in their, and not his own words, and I shall hereafter give Mr. *Cressy* a warrantable reason, why I am still of the same opinion.

Page II.

The first thing Mr. *Cressy* lays to his charge is, *That he accuses the Catholick Church of Fanaticism, which he says no man ever presumed to do before; and that he hath written an invective against the life and prayer of Contemplation, commended and practised only in the Catholick Church; it being a state which from the infancy of the Church (he says) hath been*

been esteemed the nearest approaching to that of glorified Saints; and the evidence that he produces to make this charge good is, That the Doctor that he might make an entrance into the invective with a better grace, hath produced on his Stage antequely dressed, the famous Teachers and erecters of Schools for Contemplation, S. Bennet, S. Romaulde, S. Bruno, S. Francis, S. Dominique, and S. Ignatius, exposing them to the derision of prophane persons, for which he threatens him shrewdly upon an Epigram in the Margent out of Martial.

Before he proceeds farther in his evidence, lest the Doctor may be too much exalted with the novelty of his invention of his prophanely imployed Wit; he doth assure him that he hath heard that kind of Wit before, when he was a young Student in Oxford, in a repetition Sermon to the University, which, he says, if fancy be alone considered, far better deserved applause, wherein the Preacher descanting upon the whole life of our Saviour, rendered him and his attendants, men and women, objects of the utmost scorn and aversion, as if they all of them had been only a pack of dissolute vagabonds and



cheats: But presently the Preacher changing his stile, as became a Disciple of Christ, with such admirable dexterity, and force of reason, answered all the Cavillations and invectives made before, that the loudly repeated applause of his hearers hindered him a good space from proceeding: Notwithstanding which the grave Doctors and Governours of the University, though much satisfied with his abilities, yet wisely considering that a petulant Histrionical stile, even in objections, did not fit so sacred a subject, and that it was not lawful too naturally to personate a deriding Jew, obliged the Preacher to a publick recantation-Sermon in the same Pulpit the Sunday following. To which pretty tale I should make no reply, since in the judgment of no dispassioned man, it cannot be thought to be parallel to any thing the Doctor hath said or done: Yet I shall endeavour to convince Mr. Cressy, that his memory hath not been faithful to him, in preserving the merit of that case and sentence, and shall give him cause to believe that I was likewise present at that Sermon, by putting him in mind that it was preached by one Mr. Lushington, a man eminent for his parts, upon those words in the Evangelist; *And his Disciples*  
*came*

*came and stole him away whilst we slept :* Which gave him occasion to help the Souldiers in their defence, in which he gave them leave to use some light expressions against the witnesses for the *Resurrection*, which were not decent upon that subject ; but that part was quickly ended, when he put into the mouths of the Disciples, to whom he likewise assigned a part, words very worthy of them, and fit to be uttered in that place, and with which the gravest Auditors were abundantly satisfied, though they were displeased with some light and scandalous expressions in some other parts of the Sermon : Which he begun with *qu' elle Nouvelle*, as if he came thither to ask and hear News ; but under favour of Mr. *Cressy's* memory, nothing of this was the ground of the sentence or his Recantation ; but a *Parliament* being then sitting, the *Preacher* had unwarily, and very unnecessarily let fall some words which reflected upon *their proceedings*, particularly that now every *Peasant in Parliament*, by the privilege of his Vote there, cared not how he behaved himself towards *the King*, or *the Church*, or to that effect ; which made those who loved him best, willing to censure him there, that he might escape a harder judg-



ment in another place: Whereupon the *Vice Chancellor*, who was *Dr. Pierce* ( afterwards *Bishop of Bath and Wells* ) commanded a copy of the Sermon, which being delivered and perused by him, and a *Delegacy* of the *Doctors*, *Mr. Lushington* was reprehended for the light and scandalous expressions he had used upon a subject too much above those excesses; and was ordered to make a *recantation Sermon* for what he had said of the *Parliament*; and had a Text likewise given him to that purpose; the words concerning the *Apostles* in that of the *Acts*, *And they assembled together with one accord in one place*: Which Recantation he performed with great ingenuity and much applause. If these particular recollections do not induce *Mr. Cressy* to concur in the truth of the relation, I doubt we shall find few equal Arbiters to determine the difference between us; for this Sermon, if I am not very much deceived, was preached in *April 1624. or 25.* of which I believe that there be not many surviving Auditors besides *Mr. Cressy* and *my self*.

In the next place let us examine how the Doctor came to provoke *Mr. Cressy*, by laying this grievous charge of *Fanaticism* upon

upon many members of the *Catholick Church*, and to charge the Church it self to be guilty of giving too much countenance to it: Mr. *Cressy* confesses that the first occasion was given him, by charging the *Church of England* with *Fanaticism*; which is sure as new a charge upon that Church, as it can be upon the other, which he is so far yet from retracting, that he still justifies it, by there being so many *Fanaticks* in the *Church of England*; whereas he knows there is no *Fanatic* in *England*, or in any other Country, who doth not avow a particular malice, and displeasure against the *Church of England*, and if he doth not, he is no *Fanatic*. There can be nothing more contrary to *Fanaticism*, than the order, and discipline, and steddiness of the *Church of England*: And it is not ingenuously nor generously done of Mr. *Cressy* to charge that Church with inclining to, and favouring an enemy, that he knows hath rebelliously invaded her, and would destroy her: He would not think it just, nor indeed would it be honest, to charge the *Church of Rome* of inclining to, or favouring of *Judaism*, because many *Jews* live there: And yet the publick liberty and protection they have in their allowed *Synagogues*, where they



they must both renounce, and contemn, and blaspheme the Person of our Saviour, is a greater argument of inclination, and of favour, than can be charged upon the *Church of England* towards any *Fanaticks*; all whom it doth heartily desire to convert or to remove out of its limits. This unreasonable and untrue reproach, made it necessary for the Doctor to answer, and refell that calumny, and as reasonable to instruct Mr. *Cressy* that his own Church is much more liable to that accusation, than the other: And why this provocation should be so innocent an assault for the one, and the defence by the other should prove so heinous an offence, will require an impartial Judge to determine; who will likewise discover which of them doth most discover his excess of spleen and choler, or gives most scope to all unchristian, and even inhumane passions: And he cannot but observe the *Doctor's* commendable modesty, that he would not give himself leave to retort the monstrous aspersion upon his own Mother, without very exactly setting down the particular instances of the ground of that his Retorsion, without any other sharp language than is unavoidable in the mention of the matters of fact; a method Mr. *Cressy* doth warily decline in  
his

his bitterness towards his *native Church*; nor do I blame him, for being so much displeased with the length of the *Doctors* discourse of that subject, nor for his so slightly answering those particulars of which he takes notice, and undervaluing the rest, rather than go about to answer them, of which it will not be possible to avoid speaking more particularly anon; and in the meantime I believe more of his *Catholick*, than of his *Protestant Friends* do heartily wish that the task had been imposed upon him, to answer the points in controversy between the *Catholick Church*, and the *Protestants*, and that the Doctor's pleasant fourth Chapter had been left untouched, to those who will needs be reading his Books; than that Mr. *Cressy's* extraordinary zeal on the behalf of so prodigious a number of Saints and Miracles ( which are very rarely particularly urged by the learned *Catholick writers* in defence of their doctrine ) should invite men farther to examine those records, which the Church it self hath given so many orders to reform.

Mr. *Cressy* finds himself most concerned to vindicate the honour and the sanctity of *S. Benedict* from the Doctors contumelious  
 impu-



imputations ; which contumelious imputations, and whether the weight and vigour of the vindication be answerable to the zeal, will be next examined, and the examination will be the shorter, because he will leave the other Saints to answer for themselves, but is obliged, in respect of the publick interest that obliges the whole *Western Patriarchate*, and especially *England*, to be tender of the honour of *S. Benedict*, by whose disciples, if they were Fanaticks, he says, Christianity hath been established amongst us ; and in veneration to whom, such a world of Religious Houses and Churches have been erected, and enriched with vast possessions ; and therefore he cannot without renouncing his duty as a Christian Religious man, and an English man, conspire to his dishonour by silence ; whereas probably silence would have been the more seasonable vindication ; and truly I have no mind to rake into the ashes of a Person whom I believe to have been a *devout man* in a *dark time*, according to his talent of understanding, and who hath been so long since dead ; nor do I believe the Doctor had inclination to have made that scrutiny, if it had not been made necessary to him, by a very unnecessary reproach ; and the more Mr. Cressy enlarges

enlarges upon that argument, the more he will be offended on the behalf, because he is in love with his own mistakes; else he could not tell us that *Englands Christianity* was established by the *Disciples* of *S. Benedict*.

Indeed there is some evidence, and for ought I know it may be true, that we owe our *glass windows*, and our *warmer habitations* to one of his *Disciples*, our Countryman *Bennet*, who was an *Abbot* here, and is a *Saint* too; who having made many journeys into *Italy*, when he returned last from thence, brought with him *Architects*, who taught our people to build Houses with Stone, which till then were rarely seen, the habitations being commonly in Houses made of Earth, nor was there till his time any *glass windows* seen in *England*: All this may be true, and there are several Authors aver it, but Mr. *Cressy* very well knows that *Christianity* was planted with us many hundred years before the birth of *S. Benedict*, and we may reasonably believe by the *Roman Records*, to which we are more beholding for those testimonies than to our own, and which are in truth as full and clear, as in any other matter of fact in that first Age, that  
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it was sooner planted in *Britain*, than it was at *Rome* it self; for if *Joseph of Arimathea* did come into *England* in the last year of *Tiberius*, it was before *S. Peter* ever was at *Rome*. Sure it is that there was no *Monastery* built in *England*, according to *S. Bennet's* rules, till near the year *Six Hundred*, so that there is no reason to acknowledge, that he, or his *Disciples* planted *Christianity* with us.

If *Mr. Cressy* will be offended with all men who examine the miracles of *S. Benedict*, as they are mentioned by *S. Gregory*, or in the lives of the *Saints*, with less reverence than he himself considers them, he will have as many quarrels with *Roman Catholicks*, as with *Protestants*; since there are very few of them of his talent of learning and understanding, who give credit to one of one hundred of those which are mentioned to have been done, though they are all willing, ( how piously they shall do well to consider ) the *Women*, and the *weaker People* should believe them all; nor doth the less serious discoursing of them in any degree reflect upon the honour of *S. Gregory*, or of *S. Bennet* himself, much less imply that they were guilty of lying against the *Holy Ghost*; for *S. Gregory*

*gory* gives no other testimony of those miracles, than that he was informed by *four men* who are named by him, and who had conversed much with the Saint, that they were true; nor doth it appear that the *Saint himself* did own or avow the having done those miracles, which are imputed to him by other men; so that if they should in truth be but *pretended miracles*, and *visions*, they cannot be imputed to either of them as *fleights of Legerdemain*.

Besides, take them all to be true, as they are reported, most of them may be proved to be no miracles; for if it was only the *Nurses Sieve* that she had borrowed of a Neighbour to winnow her Corn, which was broken in two pieces, as *Saint Gregory* reports, a youth without a miracle might joyn them together, to wipe off his *Nurses* tears. Indeed if it was an Earthen-pot, that with the fall broke into a hundred pieces (as the Author of the *Lives of the Saints* declares it to be) it was a harder work for a little boy to put them together again. And if he did after three years such austerity in a Cave, and such a spare diet as the cure kept him to, find it necessary to roll himself in thorns to conquer his amorous passions, the miracle is  
rather



rather in the novelty of the invention, than in the cure it wrought: Nor doth it appear to be confirmed by the practice of any of his Disciples since, who probably may have been liable to the same temptations. He doth very well to pass over all the other instances the Doctor gives of the same nature, except his being spectator of the Soul of his sister *Scholastica* ( which implies a subtiler fight than any other Saint ever pretended to ) nor will I mention any of the rest, not so much as the Crow that buried the poysoned piece of bread, which by the way was a miracle on the *Crows* part, more than on the *Saints*: I say I forbear to mention any more of them, lest I should be much less serious in it than the Doctor hath been; for which I will only make this excuse, that if Mr. *Cressy* will call to him any three friends, who have been bred in as good company as he hath been, and let them together read *S. Bennet's*, in the Lives of the Saints, and if at least one of them be not as pleasant upon it, and believes as little of it, as the Doctor seems to do, I will ask his pardon for being less serious than he would have me upon such occasions.

I think the Doctor may lawfully and reasonably suspect the truth of most of those miracles which Mr. *Cressy* seems to believe, and conclude the falshood of many of them, without denying that any miracles were wrought by God's servants in that Age; nor will he be scrupulous in denying that he hath met with many, or any learned and prudent men, who have been eye-witnesses of many, and deserve to be believed. It is a wonderful thing that when God himself never wrought miracle in the Old or New Testament, nor ever any qualified by him to that purpose, but it was to some visible purpose to manifest his power and glory, and always by persons eminent in his favour, and trusted and imployed by him in his particular service, and then that the miracles themselves, those *arcana imperii*, were always exposed to the view and examination of those natural senses which God hath given men to judge by, of what they see and hear. If *Moses's rod* had not produced the *Serpent*, and that *Serpent* had not devoured the *other Serpents* which the *Magicians rods* had brought out in the sight of *Pharaoh* and the *Egyptians*; so that they could not but confess, that they saw the

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rod and the Serpent, and the execution it did, and then that it returned again to be a rod ; God would not have blamed *Pharaoh* for not believing any thing that *Moses* had said to him. If the guest at the wedding feast had not drank the first Wine, and seen the empty pots filled again with Water, and found the Wine poured out of those pots of Water to be better than the Wine that they had formerly drank ; we should never have heard any mention of that miracle. They who were raised by our Saviour or his Apostles from the dead, were seen dead by a multitude of the people, and some of them buried, and were by the same people seen alive again, and conversed with by them. The Passion, and Resurrection, and Ascension of Christ's, the chief evidences upon which Christianity is founded, were the object of the sight of witnesses enough, who proved what they had seen : Nor was there any one miracle that the senses of any men could contradict to be any thing but what they seemed to be : And can *Mr. Cressy* be angry with us for not giving credit to a mass of Miracles, most of which are said to be wrought many hundred years before they were heard of, and by men who we are not sure ever were in this world,

world, since we do not meet with their names in any other History, at least whose virtues were never heard of but by their miracles, nor their miracles proved but by their virtues. Mr. *Cressy* well knows, that the Church hath been so oppressed with the numbers of them, and so scandalized at the matter of them, that by its special order and direction they have been several times purged, and many of them rejected for the folly and impossibility of them; and the last purgation was made by the Jesuit *Ribadeneira*, who is the Author of the Lives of the Saints to which Mr. *Cressy* refers, and was Chaplain to *King Philip* when he came into *England* to marry *Queen Mary*; and upon the experience he got there, he undertook to write the *History of England* for twenty years, which whosoever shall read, may very reasonably take it to be a *History of Spain*, since he shall neither find the names of persons, or any transactions of which he ever heard before; and therefore it may be reasonably thought, that he had no extraordinary faculty in writing Histories, and that he had no better evidence of the miracles he hath preserved the memory of, than of those which were rejected out of the former *Legendaries*.



That we may know that many good Catholick writers ( for I shall only cite such evidence against Mr. *Cressy* ) mention such miracles, to which he is so solicitous to have due reverence paid, as negligently as the Doctor hath done; I shall set down the Animadversion which is given us by the best Catholick Historian of the Civil, together with the Ecclesiastical transactions that I think is extant in any language, *Monsieur Mezeray* in his own words:

” The *German* Monks of this time ( says  
 ” he ) as it is the *Genius* of men to fain mi-  
 ” racles always in great dangers, tell us,  
 ” that *S. Uldrick* Bishop of *Ausburgh*, who  
 ” accompanied *Otho* the *second Emperor* of  
 ” *Italy* and *Germany*, in his expeditions of  
 ” War, passed the River *Aisne* dry-foot,  
 ” and made himself the example for *Otho*  
 ” and all his Army to follow; the waters  
 ” which had overflowed their Banks be-  
 ” coming miraculously solid under their  
 ” feet, and the River serving for a Bridge  
 ” to it self. It is very true this miracle is not  
 inserted in the Life of that Saint, the *Bull*  
 of whose *Canonization* is the first that is ex-  
 tant in the *first Tome* of the *Bullarium*, and  
 was granted in the year 993. and there can  
 be no reason why that miracle was left out,  
 since

since another is there recorded, as the principal inducement to his *Canonization*, of the vindicative humour of *S. Peter*, which is more wonderful ; for it says, that as *Uldrick* was going to repose himself, *S. Afra* a Martyr of *Ausburgh* appeared to him with a Vermilion countenance, and took him out into the fields, where he found *S. Peter*, who was sitting amongst a multitude of Saints, who demanded vengeance of God against those who had persecuted them, and they cried out especially against *Armenulphus Duke of Bavaria*, who was then living, and had demolished many Churches and Monasteries, and given their Revenues to *secular persons*, and *Armenulphus* was condemned by the judgment of all those Saints. Is it not pity that the other of passing the River, if it had not been too much talked of, was not made use of to have contributed to that Canonization? Because I do not intend to grieve *Mr. Cressy* any more upon his miracles throughout his Book, except I may be thought obliged to it ; I will only in this place add a very memorable instance of the same *Mezeray*, which he relates very pleasantly : That the *Duke of Aquitaine*, who was then a Sovereign Prince, at his return from his third or fourth Pilgrimage



from *Rome* ( for they were most esteemed, who made most of those Journeys ) found his Country enriched with a new Treasury. The *Abbot* of *S. John de Angeny*, having found the Scull of a man in the wall, the report was spread abroad, that it was the head of *S. John Baptist*. The people of *France*, *Lorrain*, and *Germany* ( who in those days, which were after the year One Thousand, run with great zeal after all sorts of Reliques ) came thither from all parts: *King Robert*, the *Queen*, the *Duke of Normandy*, and an infinite number of *Lords* brought thither their Offerings. That of the *King* was a shell of Gold, which weighed thirty pounds, which was a very admirable present in a time when Gold and Silver were fifty times more rare than it is in these days: And truly when *Monasteries* came to their wealth by such devices as these, it is not to be wondered at, that succeeding times thought they might rob them of some part of it, without being guilty of the sin of Sacrilege. In a word, since so many learned *Catholick Authors*, either take no notice of the miracles imputed to the Saints by him who hath written their Lives, or mention them very Comically, since *Cardinal Cajetan* calls them old Wives tales; and *Cardinal Baronius*, who  
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in the course of his History is obliged to relate many of them, yet in such manner as makes it manifest he gave no credit to them: And since Mr. *Cressy* himself confesses that no *Catholick* is bound to believe them; I can see no reason why it should be so hainous an offence in Dr. *Stillingsfleet* to express no more reverence towards them.

Concerning the person of *S. Benedict*, I do not find that the Doctor in any place calls him an *Hypocrite*, or a *counterfeit Enthusiast*; he may have been deluded by the effects of a distempered fancy, as many well-meaning men have been; and in truth I think Mr. *Cressy* is less tender of his honour than he ought to be, by challenging all men to discover any thing in, or of *S. Benedict*, that may abate that reverence to his memory, that he is bound to pay him, and none disturb him in it, except they be haled *by him* to rake into his ashes, which whosoever shall do cannot but find enough that will lessen the esteem men would be willing to have of him. If Saint *Benner's* rules contain nothing but a collection skilfully made of all *Evangelical precepts* and *Councils of perfection*: If there the *Ecclesiastical office* is so wisely ordered,

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that



that the whole Church judged it fit to be her pattern, of which I never heard before. If *S. Bennet* teaches his Disciples to begin all their actions with an eye to God, begging his assistance, and referring them intirely to God's glory. If there be nothing in *his Rules*, but what is mentioned by *Mr. Cressy* ( though there doth not appear all things necessary in it, for a great and a wise King to make choice of for his rule in managing his Kingdom, nor doth he tell us who that wise King was ) *S. Bennet* may have been, and *Mr. Cressy* might have continued a *Protestant*; all those ends, if there be no other in *S. Bennet's Rules*, being as much commended and enjoined by the *Church of England*, as they are by any thing prescribed in the other *Injunctions*; and if humility and peaceful obedience are indeed so copiously and vehemently inforced, as if in them the spirit of his rule did principally consist; he must not take it ill if he be thought not to have studied or conformed himself to that Rule, when he presumes to call a great King a Tyrant, a King that was Sovereign over all his Ancestors, and lived and died as much a *Catholick*, and as much an enemy to all *Protestants* as *Mr. Cressy* himself is at present; and how

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he comes to have authority from the practice of his humility and peaceful obedience, to stile such a Prince a Tyrant, because he would not permit another Prince to be a Tyrant in his Dominions, and over his subjects, cannot be easily understood, except it be to insinuate to all other Princes what he thinks of them; and what he thinks he speaks, when they shall deny obedience to the *Pope*, which the most *Catholick Kings* frequently have done upon several occasions in the most *Catholick times*.

In the mean time, if he well consider it, he must believe that that single appellation of Tyrant (setting aside the distance of the Persons) is an expression more indecent, more rude, and in all respects more reproachful and scandalous than all the terms put together in *Dr. Stillingfleet's* Book can amount unto, and to which he takes so great exception. But I cannot enough wonder after all this at the meekness of *Mr. Cressy's* spirit, in which he is willing even to appeal to the Doctors own judgment, if he will but vouchsafe to read, and examine the rules of *S. Benedict*, which it is not possible for him to do, without reading the second Chapter, in which he describes



describes the duty of an *Abbot*, who, he says, ought to be the more careful of his behaviour, *Christi enim agere vices in Monasterio creditur, quando ipsius vocatur prænominē*; for he proves that our Saviour was an *Abbot* upon Earth by that of S. Paul, *Accepistis spiritum adoptionis filiorum in quo clamamus Abba Pater*, We have not received the spirit of bondage again to fear, but we have received the spirit of adoption, whereby we cry, *Abba Father*; by which Text S. Bennet thought it was sufficiently proved that *Christ* was an *Abbot*. Is the reading of this Rule now like to advance the honour of S. *Benedict*? Or is it possible for any man who doth read it, to believe the poor man ( how good soever his meaning might be ) qualified to give rules which can improve knowledge or devotion? And in truth I think every man who reads the Orders which were at first instituted by S. *Benedict*, and the other religious men named, as every man may read them who desires it, will find himself more in danger to be stirred to another passion than choler, which is too predominant in the Doctor, if he be provoked to it upon such an occasion, at least that he will not find himself obliged to be of *Bellarmino's* opinion, that these Orders were instituted by  
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the *inspiration* of the *Holy Ghost*; and a man may honestly believe that there are not two men of that *Society*, to which *Bellarmino* was a great honour, who do concur with him in that opinion, further than in what relates to *S. Ignatius*.

For my own part I have always had more kindness and esteem for the *Monks* of that *Order*, I mean for those of the *English Congregation*, and have had more conversation with them, than with any other *Religious* of our Nation. They are (very few excepted) all *Gentlemen*, and of very good *Families* (as *Mr. Cressy* is) and of very civil and quiet natures, not petulant and troublesome to those who do not think as they do: and they were very kind to all their banished *Country-men* in *France* and *Flanders*; for I have not known them in any other *Provinces* in the times of the late persecution. I have been assured that they expressed more affection and duty to the King, and were more useful to him, even in assisting him with money in his greatest distresses, and performing other offices for him, than all the other *Religious Communities* put together: And they had the good fortune to have opportunity to be instrumental towards his Majesty's happy  
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*deliverance*, after the *Battle at Worcester*; the consideration of all which hath prevailed with the King to give them more countenance and protection than he hath done to any other *Ecclesiastical order*; and which on their part they have so well merited, that I have not heard of one *Benedictine Monk* (Mr. Cressy only excepted) who hath embarked himself in *controversies* in the present conjuncture, to the disquieting of himself and others, and in throwing reproaches upon the *Church of England*; which may make men think that they do not live all by the same rule, at least that they do not interpret it by the same spirit; and yet after all this Testimony which is due to them from me, I can by no means acknowledge or imagine why Mr. Cressy avows it, *That we owe to the followers and Disciples of S. Benedict the preservation of almost all the Literature which remains in the World*, which he says pag. 26. and which all the other Orders me-thinks, which for the most part have been much more industrious in that contribution, should not take well.

Besides, that as in the time of S. Bennet (which may be reckoned to be about the year Five Hundred and Fifty) Learning  
did

did in no degree flourish ; so it grew less and less for Seven Hundred years after his time, or near so much, even to the Age in which *Erasmus* lived, who knew the talent of the *Monks* and *Friers* very well : And truly I think Mr. *Cressy*'s Superiors may believe that he hath taken too much pains in collecting a bundle of reproaches of a false pretender to Visions, Miracles and Inspirations, and an ignorant fool to be cast upon their *Founder*, not one of which is laid to his charge by the Doctor, and must therefore be imputed to another Author ; and he hath less reason to imagine that those reproaches must fall upon *S. Gregory*, because he confirmed the Rules, and writ the life of *S. Bennet*, both which he might do without being guilty of either of those imputations. He never knew *S. Bennet*, and confirmed his Rules long after his death, which makes some *Catholick Writers* believe that the Rules were in truth not made by *S. Benedict* ; and a known *Catholick Antiquary*, Mr. *Broughton*, takes upon him to pronounce that *S. Gregory* himself was never a *Monk* of that Order, which is a greater affront to it than any that the Doctor hath put upon it.



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I do not know but that the *Church of England* hath a just reverence and esteem of the learning, and of the piety of *S. Gregory*, and a greater than *Mr. Cressy* hath, (as will appear anon) however as the most learned men, who write many Books, seldom write all with the same perfection and accurateness of judgment, and their Readers do not look upon all with the same estimation; so many do not believe (and I doubt not many *Catholics*) that *S. Gregorie's Dialogue* of the Life of *S. Bennet*, is for the learning or judgment of it, equal to the rest of his Works: But *Mr. Cressy* is very hard to be pleased, who hath been so very angry with the Doctor for the rudeness and incivility of his language, and is now no less displeased with him for his excess of civility in calling *S. Benedict Saint*, which, he says pag. 31. *If he was guilty of what the Doctor charges him with, savours something of blasphemy.* Truly though many men cannot comprehend how *S. Benedict* attained that degree, yet no body is sure that he hath it not, and his title doth not seem the worse, because he doth not appear qualified by any particular *Canonization* at *Rome* (there being I think no Record of any such) but  
by

by a general consent amongst many devout persons, which is the title of all those *Primitive Saints*, to whose memories our Church pays as much reverence as the other doth, before those very *costly commencements* were established at *Rome*, which have lately conferred all those degrees, and the preliminaries to it: But I think it is now the civility of most of the *Provinces of Europe* to treat all men with the same stile that they assume to themselves, or their Friends attribute to them, and so we use to call those Saints who are commonly called so, though we are not sure they are in Heaven, and he would believe that he were very unkindly dealt with, if he should be charged with want of integrity for calling the *Reverend Prelates* of our Church, *Bishops*, when if he did believe them really to be so, he would not when he left the Church have been re-ordained; and if he does not believe them to be such, his insincerity is more to be reproved than our blasphemy in calling those Saints of whose station we are not so well assured.

But Mr. Cressy hath a greater insight into History, and a more discerning spirit than any man of whom I have ever heard, if he  
hath



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hath discovered, *That the greatest Judgment and Plague that God ever (no doubt in his just anger) brought upon the Christian world, or any Christian part of it, in that general deluge of the Goths, Vandals, Huns, Saxons, Danes, and other Pagan Nations, proved a most unvaluable blessing (as he says pag. 32.) because God of those stones raised up children unto Abraham, that is, after these inhumane miscreants had for many hundred years massacred many millions of Christians, demolished so many Churches and Religious houses, and introduced a brutish savageness into the very nature of the Inhabitants within the Provinces of which they were possessed, some of their posterity became Christians, and yet for almost an Age after their conversion, their manners remained still almost as much Pagan as they were before. And for their building of Churches and Schools of piety, hear what Monsieur Mezeray (who is much more conversant with the transactions of those times than Mr. Cressy is) says, I know no time in which there were more Churches and Abbies built than in this, (speaking of the Tenth Century, which was near the time when the most general conversion of these Barbarians happened) The most wicked persons affected (says he) very*

ry much the title of Founders, whilst they ruined Churches on one side, they built others on the contrary, and made sacrilegious Offerings to God of those things which they had ravished from the poor; and therefore those structures are not always the best Records of the piety of the Age in which they are erected; and very few of the Monasteries into which Kings, and Queens, and Princes used to retire for attending their Heavenly meditation were erected after the incursion of those barbarous Pagans, and before which that numerous Army of Martyrs was likewise expired, since that time must be reckoned under the Ten Persecutions: So that the unvaluable blessing that Christian Religion received from that impious inundation, is not yet discovered or understood; and less, that the persons who by Gods blessed directions instilled into the hearts of men such an *heroical Faith*, and *Divine love* were principally the *Disciples* of S. *Benedict*. I must tell him again that *Christianity* was well cultivated before S. *Bennet's* Rules were published or confirmed, which was not till after the year Six Hundred; and from that time it received greater improvement from the piety and learning of many *devout Prelates*, and from the *learning* and *good lives*

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of



of the *Clergy*, and of other *Religious men*, than it hath ever done by the *disciples* of *S. Bennet*, except all the *Monasteries* that have been ever founded, and all the professed *Monks* shall be looked upon as founded by him; upon which computation I doubt many of *Mr. Cressy's* mistakes are to be imputed; nor is he probably well informed of the numbers which have been converted to *Christianity* by the *Protestant Churches*, though he takes upon him to know that there is not one *Village* which he would hardly undertake, since he cannot but know that the *Protestants* have many large *Plantations* in *Provinces* inhabited by *Pagans*, whereof many have been converted; if he did not think that a conversion from *Paganism* is to little purpose, if it be not to the *Popes* obedience, which is not indeed a condition imposed upon the *Protestant* *profelytes*: And if he will not allow us the having ever done one miracle, he is not of the mind of as great a *Catholick Doctor* as himself, *Dr. Harpsfield*, who in his *Ecclesiastical History of England*, after he hath at large described the miracle wrought by *Edward the Confessor*, in the cure of those noisom swellings (which hath since got the name of the *Kings Evil*:) He adds, *Quam strumosos sanandi admira-*

*admirabilem dotem in posteros suos Anglorum Reges, ad nostra usque tempora transfudisse & perpetuasse merito creditur: And Mr. Cressy may be informed that no precedent King hath more notoriously cured multitudes of people of both Sexes, than the present King hath done, both whilst he remained in the parts beyond the Seas, and since his return into England.*

Truly Mr. Cressy hath chafed himself into a very tragical height of choler, when after his passionate and ungrave commination of what the Doctor shall undergo at the day of Judgment, he defies him to say, *pag. 35.* publicly, or by writing to signify only his opinion, *That S. Benedict, S. Gregory, S. Francis, and the rest are now reprobate damned Souls in Hell, yet such (he says) they must be if they were hypocritical Visionaries, and false pretenders of Miracles, &c.* and if such be not his opinion, nay, if he be not assured that they are in a cursed condition, he asks, *Whether his Tongue or Pen was not set on fire of Hell, whilst he uttered such blasphemies against them, as a perpetual monument of his rage till the day of Judgment.* I cannot imagine what storm hath raised this tempest of words; where is this rage? where

*pag. 35.*



was this blasphemy? Mr. *Cressy* will have too great an advantage against those who differ from him in opinion, if they must be obliged to condemn all those whose words which they are said to have spoken, they do not believe, nor those actions which are imputed to them to be damned in Hell: Such fury may possess Mr. *Cressy*, and some others ( I hope not many ) of *his Religion*, but *our Church* allows no such presumption in *her Children*. Many melancholick and fanciful men have believed that they have had *visions* and *illuminations* which have been but the effects of their *fancy* and melancholy: Others have believed men to have wrought miracles, which they never did work; and some things to have been miracles which were not miracles, and no sober men will condemn either of those to damnation: Nay, if any pious persons out of their zeal to Christianity have believed it necessary to the promotion thereof, to devise miracles, and perswade others to believe them ( as many such frauds have been imputed to the *ancient Monks* by *Catholick writers* ) God forbid that we should believe that those Souls are therefore in Hell. Mr. *Cressy* hath a credulity towards miracles greater than most Catholicks, it may be than any one

one other learned Catholick ; and yet it is possible that he may not believe that *vision* or *illumination* which S. Francis relates of himself ; that when he had made his *first Rule*, many thought it too hard, and desired that he would lessen the rigour of it ; whereupon he went up into a mountain called *Palombo*, and after many prayers and tears to God, and long fasting upon Bread and Water, *Spiritu sancto suggerente, & Christo dictante*, he writ those Rules which still are pretended to be observed, and which upon this ground were confirmed by *Pope Honorius the third* ; notwithstanding all which, his own *Friers of Assissium* remained still unsatisfied with the severity and rigour of those his *second Rules*, and obliged their *Superiour* to accompany them to S. Francis, who seeing them coming, called to them, and asked them what they came for ; to which they resolutely answered, that his *new rule* was too sharp, and that they would not be bound to observe it ; he should make it for himself, but not for them : upon which S. Francis turned his face to Heaven, and said to our Saviour, *Lord, did not I tell thee that these men would not believe me ? Tunc audierunt omnes vocem Christi respondentem in aere, Francisce, Nihil est in regula de tuo, sed*



*meum est quicquid est ibi ; & volo quod regula sic observetur, ad literam, ad literam, ad literam, sine glossa, sine glossa, sine glossa ;*  
 and added, *Ego scio quantum potest humana fragilitas, & quantum volo juvare eos, qui hanc regulam amplectentur, qui ergo nolunt observare eam, exeant de ordine ;* upon which he pacified his Friars, and thought his Rules to be as much dictated to him by our Saviour, as the Law was by God to Moses upon the Mount Sinai, all this is printed with his Rule, and with the Popes Bulls, and the testimony of S. Bonaventure. If Mr. Cressy doth believe this, he doth believe more than any learned Capuchin or Franciscan Friar doth pretend to believe, and if he doth not believe it, he rejects S. Francis his own evidence, which is better than hath been given for any one miracle that is imputed to him : Certainly whatsoever a man is not bound to believe he may very lawfully disbelieve ; so that I know not where the Doctor's fault is by Mr. Cressy's own judgment ; for he says, no man is obliged to believe them : After all which I cannot enough admire and pity the strange extasie into which Mr. Cressy's passion hath transported him, that he should reprove the Doctor for not giving the same credit to the *Visions*, and *Dreams*,  
 and

and Revelations of S. Benedict & S. Francis, as he is bound to do, to the prescription of diet which God himself gave to the Prophet Ezekiel, and the command he gave to the Prophet Isaiah to go naked and bare-foot, or to the injunction our Saviour laid upon his Disciples in an extraordinary mission not to salute any man they met ; that is, because he believes the word of God, which every Christian professes to do, he should likewise believe those visions and miracles, which few wise men think to be true, and they who do, confess that they are not bound to think so ; and therefore it is the office of a Friend to desire Mr. Cressly once more to revolve the three last pages of his second Chapter, and seriously consider, whether there be not more wrath, and clamour, and evil speaking, and even prophaneness, if not blasphemy, than all put together in the Doctors Book can possibly amount to in any candid interpretation.

I doubt he will have as ill luck in his third Chapter, and the worse because the subject of it, Prayer and Contemplation, hath not at all mollified his spirit, or reduced his passion to any sobriety. Must a man be thought to be averse to a contempla-



*tive life*, or to be an enemy to, or a derider of the *Prayer of contemplation*, because he is not much affected with the Rules and prescriptions which Mr. *Cressy* and some other of his Friends have taken upon them to give, for rendring the same more perfect and exact? And though the Doctor is more modest than to make his own judgment and understanding an argument to condemn what another man thinks very reasonable ( which is the syllogism the other out of kindness hath made for him ; ) yet truly I have so good an opinion of Mr. *Cressy's* understanding, that if he should tell me, that he had held a discourse upon matter of Religion with a man who entertained him for half an hour in a continued speech, with many proper, and in themselves very intelligible words, which drew his best attention to what he said, which was all pronounced in so grave a tone, that he suspected his own understanding for not quickly comprehending what his meaning could be ; but that after all his intentness of mind, he could observe nothing but a heap of words improperly mingled together, without any coherence or context to make any signification : I should presently conclude, that what he had heard was *unintelligible canting* ;

*canting* ; for what other definition can be given of *unintelligible canting*, than a dialect of affected words, which have no congruity, and of which men of very competent parts, and who hear patiently, cannot collect any sense ? And I have always believed that men who cannot express their own meaning, in words and a method that men of good comprehension do understand their meaning, have not clear notions themselves of what they do deliver ; and if *mystick Divines* will express their conceptions of the most pure operations of the Soul her self, and likewise of God upon the Soul, in such terms and language, as none but those of their own fraternity can upon hearing them know what they would have, they must not take it ill if other men believe that they have a *peculiar cipher* between themselves, which being in words, is only *sence to them*, and *canting to every body else* : But without doubt Prayer, and whatsoever relates to it, should always consist of language so plain and easie, that the meanest and lowest of the people cannot but know what every word signifies. And as he is commonly very unhappy in his application of Scripture ; so he now prophanes S. Paul's name to a purpose so contrary to what he would



would apply it to, that if there were no other argument to convince him of his error, that Text alone would do it very amply. *S. Paul*, who, he says, was the greatest Master of Language that perhaps ever was, yet for want of words could not describe the extasie he had been in, nor the vision that he had seen, but professed that no humane language could describe them, nor humane fancy comprehend them, and therefore Mr. Cressy says, that according to the Doctors grounds, *S. Paul* should be the greatest Fanatick that ever was, yea the Father of all Fanaticks, yet the Doctor dares not call him so, whereas the Doctor only calls those Fanaticks who will not imitate *S. Paul*, but upon an imagination that they have seen somewhat which few men believe they did see, will needs describe it in words which no body understands: and though that great Master of Language, therefore forbore to mention what he had seen or heard, because there were no words which would serve the turn, he hath helped *S. Paul* to proper words to do it by; and says that it cannot be denied to have been a *passive union* of *S. Paul's* Soul with God, but since *S. Paul* could not tell what it was, we are not bound to believe that Mr. Cressy knows better,

better, or can better express it; and it were to be wished that his Friends, if they have such apparitions as they cannot understand, they will be as modest as *S. Paul*, and not go about to describe them, nor believe that they do understand themselves, what they cannot make any body else to understand.

Since Mr. *Cressy* appeals from the Doctor to the *indifferent Reader*, upon his sharp censure of some expressions in *Sancta Sophia*, and takes much pains to make *elucidations* upon those difficult places which the Doctor thought hard to be understood, and which he seems to believe will, by the pains he hath taken, appear very intelligible. I cannot but take my self to be one of those *indifferent Readers*, who is not by any prejudice to the man, or to the matter incapable of judging of the sense of what he reads: And I must confess that by Mr. *Cressy*'s favour and direction, I had one of those Books of *Sancta Sophia* presented to me as soon as it was printed; which I was the more impatient to read, because he had recommended it to me as a Book worthy to be read by all Christians, since it meddled not with any Controversies, but was the greatest help  
to



to devotion in general, that had been yet published ; nor did he think himself concerned in the commendation, since he always professed that he was not Author of any thing contained in the Book, but of the method and marshalling the several discourses out of Papers and Notes, not enough digested by the death of Mr. *Baker*, who was generally esteemed a learned and devout man ; and truly I believe he might be so, and as I have heard ( for I never saw him, nor did Mr. *Cressy* I think ) spent more time privately upon his own thoughts, than in books or conversation. I cannot deny but that I did then think that what was not very vulgarly said, which was honest, was very obscure and difficult to be understood, which I did really impute to want of capacity in my self, until I read many of the particulars to others much wiser, and in all respects very competent judges of such discourses ; and when upon a full disquisition I found them of the same opinion, and that they knew not how to make any thing that was said applicable to heighten their own devotions, I begun to conclude too, that what benefit soever others might attain by reading it ( for I met with some women who professed to have received much benefit by it )

it ) I should get little in taking more pains to comprehend it ; and I remember it came out much about the same time that Sir *Henry Vane* published a book of the same subject, *of the love of God, and the union with God* ; which when I had read, and found nothing of his usual clearness and ratiocination in his discourse, in which he used much to excel the best of the company he kept, and that the stile thereof was very like that of *Sancta Sophia*, and that in a crowd of very easie words the sence was too hard to find out : I was of opinion that the subject matter of it was of so delicate a nature, that it required another kind of preparation of mind, and it may be another kind of diet than men are ordinarily supplied with : And I am now the more confirmed in that judgment, by finding all Mr. *Cressy's glosses* which he hath taken the pains to make, to inform his indifferent Reader of the sence of those hard places, do but make the understanding thereof the more intricate, and that the *Commentary* is not less obscure than the *Text*, and nothing is more wonderful than that the illustration he makes to facilitate the understanding of what is conceived obscure, by the Prayer in our Churches Liturgy, ( which he says was borrowed

from



from the Roman, and I say was translated out of our own,) Lord, from whom all good things come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding we may perform the same: I say it is strange that he does not so far discern, that this Prayer is so easie that no one pretends not to understand the perfect meaning and extent thereof; whereas he cannot but know that some men of more than common understanding profess not to comprehend the other; and therefore it is too magisterial a determination, that whosoever hath not a capacity to understand *Sanctæ Sophia*, is an enemy to mental Prayer, which no body can be who understands it, or in the least degree hath endeavoured to practise it: Since it is the best, if not the only way to keep the mind fixed upon the subject it is solicitous for, and the object to whom the Prayers are directed, which in the loud pronunciation of many words, is, it may be, to many men the most difficult thing in the sacrifice of Prayer, especially if there be any affectation of words, which insensibly carries the mind away from what it should be intent upon, and the least moment of diversion puts a period to mental prayer, which  
with-

without any sensible motion hath a vehemence that cannot bear interruption, and as little any prescription of method from another man.

To the personal reflexions and invectives against the Doctor, fuller of causeless passions, and of bitterness, and virulence, than I have ever observed in so little room in any book, I shall answer in a more proper place anon.

After Mr. *Cressy* hath spent many pages in commending to his friends the having a good opinion of *Visions*, and *Revelations*, and *Miracles*, and very pathetically advises them to read the Histories of the *lives of Saints*, which the more they have done, they may probably be the less inclined to conform to his opinions ; he professes that the only ground of the *Catholicks faith*, is *divine Revelation* made to the Church by *Christ* and his *Apostles*, and conveyed to posterity in *Scripture* and *Tradition* ; and we say that the ground of the Faith of the *Church of England* is the same, leaving out the two last words, *and tradition* ; not that the *Church of England* is an enemy to, or disclaims the use of *tradition*, but is not guided and governed by it, by reason of  
the



the incertainty of it : Where the *tradition* is *universal* and *uncontradicted*, we have as much *resignation* to it as they have ; and therefore we do acknowledge the reception of the Scripture to be by unquestionable and never doubted tradition : and that having thereby received it, it hath in it self enough to convince the Reader that it could not be formed and invented by the wit of man, nor that it hath not been disguised or corrupted by the malice of man ; and so we are possessed of the Scriptures by the same tradition that they are ; and whatever they believe by as confessed a tradition, we believe likewise as well as they : But when they urge many things as necessary to be believed by the *authority of tradition*, we do not reject the *authority*, but deny the *tradition*, and say there is no tradition that will warrant it ; and how fallible that pretence is, needs no other manifestation than that controverſie of the *observation of Easter*, which continued half a hundred years only upon the point of *tradition* with ſo much bitterness and animosity ; the *Greek Church* alledging that tradition was for them, and the *Roman Church* the contrary ; and if tradition was ſo doubtful a guide in thoſe Primitive times, when ſo few years had run out, what

what must it be now, when five times as many are since expired. They therefore do not deal ingenuously, who amuse *their auditors* with telling them, that we reject *all tradition*, consider not *antiquity*, submit to no *authority*, but every man chuses a *Religion* according to his *own spirit*: Whereas they well know that the *Church of England* doth as much respect *tradition* when it is agreed upon ( as all evidence must be that is submitted to ) and requires as much subjection to *authority*, and leaves as little to the *private fancy* and imagination of men, and pays as much reverence to the *primitive Fathers* where they concur together in opinion, as the *Church of Rome* doth; but denies any subjection to *that Church*, and believes that *her own children* ( with others she meddles not ) should have the same reverence for *her determinations*, as those others have for *the Roman*; since her determinations are made with as much *regularity*, as *lawful authority*, and with the *unanimous advice* of as learned men, as by the others, of which we shall say more in the conclusion of this discourse.

If Mr. Cressy was not very confident that  
all for whom he writes, will confidently  
F believe



Pag. 68.

believe all he says, and had not a marvellous contempt of all other persons, he would not so positively say, *That when examination is made of miracles in order to the Canonization of any Saint, the testimony of women will not be received*, pag. 68. and gives the reason for it, *because naturally imagination is stronger in them than judgment, and whatsoever is esteemed by them to be pious, is easily concluded by them to be true*; which may likewise be the reason that his beloved *Sancta Sophia* is so much valued by women, and his *Miracles* so much believed by them only, and neither the one or the other in any degree regarded by any learned men of the *Roman Church*: But his averment that the testimony of women is rejected in those cases, is without any ground. Was not the single testimony of the *Nurse* the only evidence of the first miracle that was wrought by his adored *S. Benedict* in the mending the *Sieve*, or putting together the broken pieces of the *Earthen pot*? If he were much conversant in the acts of *Canonization*, as he ought to be before he publishes the Rules observed there, he would have found that the *seventh miracle* wrought by *Philip Nereus* (the Founder of the order of the *Oratorians*) for which he was Canonized, was, that

that he cured diseases oftentimes by *his word*; as particularly in the case of *Maria Felici à Castro*; in *Monasterio Turris speculorum Moniali*; *quæ continua febris correpta*, *Philippo jubente statim convaluit*: And his *eighth* was, that he cured many sick people meerly by *his apparition*; *Ac Drusilla Fantina*, *quæ præcipiti casu prostrata*; *ac horribili capitis, oculorum & totius corporis collisione*, *semiviva jacens*, *tribus Philippi apparitionibus mirabiliter liberatur*: And he would likewise have found in the *Canonization* of *Ignatius Loyala* his *thirty third miracle* is, that of *Isabella Monialis ord. S. Clarae*, who being threescore and seven years old, being in a very high place about business, by mischance had a terrible fall to the ground, with which she broke her thigh, and for above forty days *adhibitis per Medicum & Chirurgum, eventu planè irritò, medicamentis*, and all hope of life being in the judgment of all, hopeless and desperate, *petita tamen pia cum religione & impetrata reliquia B. Ignatii & super coxendicem applicata, statim sana est reddita, & coxendicem & tibiam prius tumentem, atque immobilem, expedite, & sine dolore movere cæpit, & die proxima surrexit, ac libere & perfecte ambulavit*. Many more of the like instances he will find in the *fourth*



*Tome of the great Bullarium*; and without  
 the evidence of these *three women*, these  
*miracles* had been lost, which could not  
 but contribute very much to their *Canoni-*  
*zation*: Nor was the *Testimony of women*  
 ever rejected in those cases, it is probable  
 for that very reason for which Mr. *Cressy*  
 seems to think their evidence ought not to  
 be received, *because imagination is stronger*  
*in them than judgment, and that whatsoever*  
*is esteemed by them to be pious, is easily by*  
*them concluded to be true*; and such a Con-  
 fessor as Mr. *Cressy* will easily persuade  
 them to believe that many things are pi-  
 ous, which he knows not to be true: And  
 in truth he hath not answered the weight  
 of the Doctors instance of the visions of  
*S. Bridget*, and *S. Katherine of Syena*,  
 with all the help that *S. Anthony* and *Cardi-*  
*nal Baronius* can give him; the last of  
 which apparently believed neither of  
 them; and his own addition is much less sa-  
 tisfactory to any discerning person, *that no*  
*Oecumenical Council hath made a Canon with*  
*an Anathema against all those who will not ac-*  
*knowledge all the Revelations of S. Bridget*  
*to have been divine, and the belief of them*  
*necessary to salvation, and that all that was*  
*done by the Council, was upon occasion of in-*  
*vectives made against those Revelations by*  
*many*

*many Catholicks to require Joannes à Turrecremata, to peruse and give his judgment of them ; which being favourable, the Council approved them, says the Doctor, that is ( says Mr. Cressy ) freely permitted them to be read, as containing nothing contrary to faith and good manners. The Councils approbation was much more than that ; but if it were no more, it doth not become the Catholick Church, or any National Church to give that countenance to any new opinion that may encourage such a liberty, as he says is taken by many writers to decry both the one and the other, and introduces animosity, and uncharitableness between Christians, which hath been notorious enough in this particular : And since he confesses that many illusions and fancies have been brought into the Church by pretence of such Revelations by the several Sects and Persons named by the Doctor ; as the Sects of Mendicants, the Authors of the Evangelium æternum, and the rest ; all or most of which did find countenance, and exceedingly disturb the peace of the Church, and who Mr. Cressy confesses were Monsters raised up by the Devil in a cursed imitation of the graces and gifts communicated by God to his devout and faithful servants : There cannot be too*



much vigilance in shutting all doors at which such illusions may enter, and no body is to be blamed, who is most jealous of their integrity.

We come in the next place to his fifth Chapter of *resisting authority*, falsely imputed, he says, to *Catholick Religion*, in which, he says, *the Doctor doth very ingeniously absolve the Catholick Church her self, and lays the fault only on the principles and practices of the Jesuitical party.* Indeed the Doctor cannot but absolve the *Catholick Church* from that reproach, except he thought all *Christian Churches* liable to it; but he is far from absolving all *Catholicks* of the *Roman Church* from *rebellion*, excepting only the *Jesuits* ( though he instances most in them, because the books which most defend it have been written by those of that Society ) but nothing can be stranger than that Mr. Cressy should so magnifie the general obedience of all *Roman Catholicks*, that none of them were ever in *rebellion* against the *King*, or his *Father*, when he knows very well, and hath some marks of it, that the whole *Irish Nation* ( very few persons of honour excepted ) joyned in *rebellion* against the *King*; and but for *that rebellion* neither *Presbyterian*,  
*Indepen-*

*Independant* or *Anabaptist* had been able to have done any harm in *England*. For the *Scots rebellion* was totally suppressed, and their *Army* disbanded before the *Irish rebellion* begun: It was that which produced all the mischief that succeeded in *England*, and gave those *Sects in Religion* opportunity to bring in their confusion to the destruction of the *Church and State*, with such barbarous circumstances as are too horrible to repeat, though they can never be forgotten: Was not that Rebellion begun, and carried on intirely by the *Kings Roman Catholick subjects*? Was there one man but *Catholicks* who concurred in it? and did they pretend any other cause for it but *Religion*? at least when they had the satisfaction they desired, in whatsoever else they pretended, did they not continue it still under pretence of *Religion*? Was not the *secular and regular Clergy* equally engaged to support it? And did not the *Pope* himself contribute to it, if not contrive it? And was not himself in the person of his *Nuntio Rinnuccini*, General of the *Rebels*, both by Sea and Land? And can there be a greater manifestation that the *Catholick Roman Religion* it self favoured rebellion, than when their head of their *Church*, and all *Ecclesiastical Orders* joyned, and concurred



red in it? And it it cannot but be observed, that though the *Irish* for ought appears only carried on, or were active in that *Rebellion*, there was not any *English Catholick* that made any publick profession against it, nor did one *English Priest*, *Secular* or *Regular*, manifest his detestation or dislike of it by any publick writing: And how much they favoured it in private discourse, there wants not abundant evidence: All which should be *forgotten*, as it is *forgiven*, before there be such loud *Encomiums* published of the never-failing *obedience* of the *Romish Catholicks*, and the *Records* of later *rebellions in France*, as well as those of the *League* should be razed out. It is to be wished rather than hoped that the *profession of Christian Religion* in any Church had that impulsion in it as it ought to have, that it preserved the professors of it from entring into *rebellion*, and the practice of any other iniquity: Yet it may be truly said, that there were very few who did so much as pretend to have a reverence for the *Church of England*, that were ever active in the *late rebellion*: How far the fear and consternation men were in, forced them to submit to that torrent which over-bore them, ought not to be imputed, since it overwhelmed multitudes of all professions,

essions, who heartily abhorred those that they were compelled to obey.

It is a great instance of Mr. Cressy's good temper, if it be of his *sincerity*, that he is so solicitous to purge the *Jesuits* from the imputations which are more particularly cast on them: I believe they did not expect it from him, who is not thought to agree with them in all which they account *fundamental*: Yet truly the excuse he makes for them, is such, as if he invited men to keep up their prejudice against them: *That forasmuch as concerns the unsafe Antimonarchical doctrine contained in those books cited by the Doctor, it is almost a whole Age, since that they have been by their General forbidden under pain of Excommunication, and other most grievous censures to justify them, either in writing, preaching, or disputing, &c.* Mr. Cressy speaks much of *retractation*, and says well, *That they who by writing or otherwise have published scandalous doctrine, which hath corrupted other men, do not do their duty in being silent, and giving over to do that which will be no longer safe for them to do, but that recantation and retractation is necessary, that they may be known to be no longer of the same mind.* Is there any man of the society that hath writ-  
ten



ten against that *Anti-monarchical* doctrine, who hath endeavoured to confute *Cardinal Bellarmine*, or *Mariana*, or *Emanuel Sa*, or any of the rest? Is not *Bellarmino's* book of the power of the *Pope* over *Kings*? are not all the other books to be bought at every Stationers shop? Who knows any thing of the *Generals* warrants but themselves? It was known to, and permitted by the *Pope*; that is, the *Pope* was willing when their books were out, that they should be quiet, and write no more, which would excuse them for not answering those books, which *Catholicks* as well as *Protestants* should write against them; and that they might not enter into dispute with the *Colledge of Sorbon*, which detested their Principles: He says, *It is well known that in this point, Princes and States are generally become more clear-sighted, and more wise than formerly they have been, and by consequence the Court of Rome also.* It is indeed well known that the *Court of Rome* adheres still to its own principles, though they do not think fit to put Princes in mind what they are; well knowing that all their *Bulls* and *Interdictions* and *Absolutions*, how long soever since published, are still in the same force and vigour, as they were the first hour of their publication; and it is

is very few years since, that upon an occasion of some consultation between the *secular* and *regular* Clergy of Ireland to present an address to the King, in testimony of their obedience, in which they disclaimed any *temporal* authority to be in the Pope; the Court of Rome was so alarm'd by it, that Cardinal Barberine writ to them to desist from any such Declaration, and put them in mind that the Kingdom of England was still under Excommunication; and since that time, the Pope hath made many Bishops in Ireland, which his predecessors had forbore to do from the death of Queen Elizabeth, to the year One thousand Six hundred and Forty; and this is the clear-sightedness and wisdom that the Court of Rome is lately improved in.

But he doth assure you, that if an oath were framed free from ambiguity, and without odious phrases inserted in it ( wholly unnecessary to the substance of it ) the Jesuits would not make any scruple of joyning with their Catholick brethren in it: Alas! what authority hath he to assure us this? He knows very well that the Society will not trust him to frame such Oath; and that they and he differ very much in their judgments in that point; and of all men, Mr. Cressy is



is the most unfit for such an undertaking: He cannot forget that shortly after he deserted the *Church of England*, and published his *Exomologesis* (which in comparison of all that he hath writ since may be looked upon as a *modest Book*,) he did in that Book publish a protestation or subscription, which all the *Roman Catholicks* in *England* would be willing to take; and in truth it did not differ much in substance or sence from the Oaths which are enjoined by the Law; and no doubt he would have taken it himself, and did then believe that all other *Catholicks* might have taken it likewise: But within a short time all that impression of that Book was bought up, or otherwise procured; and a *second Edition* of it published, wherein there were very many *substantial alterations* and *additions* from what was in the former; the *protestation of duty and obedience*, which was in the *first*, was totally left out in the *second impression*, it being not thought a fit obligation for the *Catholicks* to enter into: The discourse he had made of *Purgatory* was likewise left out, for he had mistaken the tenent of his *new Church* in that particular: Many other alterations were made, as must be confessed by any man, who will take the pains to examine *both Editions*:  
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There were also many *additions*, especially of *reproaches* against the Church of England, and many *bitter* and *virulent expressions* against the *Clergy* of that Church : And I know a person who meeting with Mr. Cressy, expostulated with him upon all those particulars ; and asked him how it came to pass that those were left out, when his Book had been first licensed by Dr. Holden, and another Doctor of the Sorbon, and why the other calumnies were added which so much reflected upon the *Clergy*, contrary to what in his own Conscience he knew was true, to all which he answered with *passionate protestations*, that he never knew of one or the other till he saw the *second impression* ; that his *Superiours* were offended with the *first*, in which there were some mistakes, and that he had intirely left it to their discretions to do what they should think fit upon it ; whereupon they had caused it to be reprinted as it now stood, without at all communicating with him ; which it seems being a custom amongst them, gives me yet some hope that the very *unusual passion* and *incivility* that runs through *this discourse* may be added by the *appointment* and *direction* of some *Superiour* : Since he is not so much altered in his *face* or *habit* from



from what he was, when he was thirty years of Age, as he is from that *modesty* and *gentleness* of nature, and *smoothness* and *civility* of stile, if all the expressions in his Book are his own, from the time I knew him, and had conversation with him: But he finds it much easier to revile than answer any Books the Doctor hath writ in any time: Nor can his opinion be doubted of the *Oaths of Allegiance and Supremacy*, both which he hath often taken, and as often declared his detestation of the *Covenant*, which Mr. *Cressy* will never be able to prove he ever took: And if he had, it could not be wondered at, since by the age he was of when he published his Book in defence of *Archbishop Laud*, (which some who knew it well, assured me to be but twenty eight years:) I cannot suppose him to be, when the *Covenant* was first appointed to be administered to all *Scholars* in the *Universities*, above the age of thirteen years, if so much; and cannot be conceived to be at all instructed in the principles of the *Church of England*, which had been long before that discountenanced and suppressed: And no body doubts but that there are very many reverend and learned persons, who have now great and unquestionable affection and zeal for *that Church*,

*Church*, who did in their minority, and under that accursed and tyrannical Government, take that *lewd Covenant*, and whose affection and zeal is not the less for having taken it: But of all men it least becomes Mr. *Cressy* to put them in mind of the *Oaths of Allegiance and Supremacy*, when himself broke from the obligations of them, and his own subscription, though he was near, if not full forty years of age when he last repeated those obligations; and himself acknowledges that the Doctor had the courage, even in those ill times, to write against all the Religions which were then professed, and countenanced, in his *Ironicon* that he is so angry with: And I do profess that I am not of the Doctor's mind in all things which he says in that Book; yet as Mr. *Cressy* will never undertake to confute it, so I am not sorry that no body else hath gone about to answer it.

I will not accompany Mr. *Cressy* in his uncharitable passion, which every expression how lawful soever, that he dislikes, kindles in him, by treating others as he doth *Archbishop Cranmer*, whose memory will be preserved, as of a most worthy *Prelate*, and glorious *Martyr*, notwithstanding the foul imputations he is pleased to cast



cast upon him: Yet I must tell him, that if that *unhappy* and *ill advised Queen* (who had just reason to be offended highly with that *Archbishop*) could have found that the Law would have condemned him for Treason, she rather desired to have had him *hanged* for a *Traitor*, than to have him *burned* for his *Religion*, since she wanted not other instances enough of her severity in that kind: But the Law would not extend to serve her turn that way; if it would, no body would have blamed her for having prosecuted him with the utmost rigour, whereas many good men then did, and since have for proceeding the other way with him. It is not new to find those who have been adjudged *Traitors* by the Law of the Land, looked upon in his Church as *Martyrs*, which he well knows is the case of some who were executed for the *Gunpowder Treason*: But he will answer, that is no act of the *Church*, which hath never declared them *Martyrs*; it may be so, and it is as true, that the Church hath in some times *Canonized* those who were *by Law* known to be guilty of *High Treason* (though not executed for it) as *Saints*; for whoever understands the Law as it was in those days, cannot doubt but that *Thomas Becket* was guilty of *High Treason*.

*Treason*, and might legally have been proceeded against for it, as he was condemned afterwards for it; though the assassination of him was in no degree warrantable, or to be excused: Many other examples of the same kind may be given; however it is a very sorry exception that Mr. Cressy takes to *Archbishop Cranmer's* subscription of his opinion, that he remits the judgment thereof wholly to the King; So, says he, *a final judgment both touching Government and Doctrine is by the prime Bishop referred to a King of about nine years old, a great glory surely to the English*: Which is a suggestion below the wisdom and experience of Mr. Cressy, who cannot but know that in all *Kingdoms hereditary*, that *the King* is not less King for being but nine years of age, and that all sentences and judgments are as much referred to him then as when he is at full age; and the transactions are concluded in the same method and formality as they would be then: As that opinion of the *Archbishop* was considered by the *Privy Council*, and whatsoever was done afterwards, which was not in all particulars agreeable to that opinion, was concluded by the *Parliament*. Nor is he much graver in his *Comical* discourse of the *Kings Title* of being Su-



*preme Governour of the Church of England,* ( for he knows that *head* is not in the *title*, though if it were, it would be of no other signification ) that the King may thereby *ordain Bishops and Priests* himself, which he well knows the *Crown* always disclaims, and the *Church* never admitted, but knows very well that the King hath as much authority to appoint and authorize those who shall do both within his own dominions, as the *Pope* ( who doth neither with his own hands ) hath in his own Territories, or others, where, by the consent of the Princes, he hath that jurisdiction.

I shall say nothing in defence of the *Hugonots* of *France*, of whose communion I do not profess my self to be ; they are of age, let them speak for themselves ; yet I may say that I do not comprehend how *their Confession of faith* obliges them to be *Traitors and Rebels* whensoever the honour of God ( which, he says, is the defence of their execrable Religion ) is concerned ; and it cannot be denied, that there have been many rebellions in *France* by the *Catholicks*, since there have been any in which the *Hugonots* joyned ; who for these many years have given great testimony of their signal affection,

*fection*, and *fidelity* to the *King*; and when they were known to have *temptations* which many *Catholicks* did not resist: And Mr. *Cressy* knows that there are many very learned men amongst them, whose lives are not reproachable, and whose writings for the learning contained in them, and the modesty with which they are represented, are thought worthy to be answered by the *reverend Bishops* themselves, and other eminent and learned *Catholicks*, who are contented to answer their Arguments and their Allegations with all possible candor and condescension, and without any bitterness of language; and therefore I cannot but lament on the behalf of our *Nation*, and our *manners*, and of the *English tongue*, that the *good spirit of France*, and the *urbanity* that is there used in handling Controversies in Religion, hath not made greater impression upon Mr. *Cressy*, who hath lived so many years amongst them, as might well have disposed him to have followed their example, and might have convinced him that *rude-ness of stile* and *impetuosity of words* in contradictions of the highest importance which can relate to *Religion*, are not essential to the being a *good Catholick*; and since he urges the great *liberty* the *Hugonots* en-



joy in *France*, as an argument against the severity ( he will call it by a worse name ) of the *Laws* of his *Country*, which forbid any exercise of the *Romish Religion* in that Kingdom ; he will not take it ill that I put him in mind, that as the *Hugonots* have great obligations to his most *Christian Majesty*, their true and lawful King, for his clemency and justice towards them, in defending and protecting them in the enjoyment and possession of all those rights, privileges and immunities which are granted to them by the *Law of the Land*, so they do enjoy no more liberty than by that Law is due, nor can it be taken from them without a bare-faced violation of the Law, which is of no more force to defend the *Subjects* in their other possessions, than it is to defend the *Hugonots* in the exercise of their Religion, and yet with all this right and legal title to protection, no *Hugonot* in *France* dares revile the *Bishops* or the *Magistrate*, much less the Religion that is established there ; nor mention the *Laws* without reverence, or do any thing that is scandalous to the government, or that is not allowed by the Law ; whereas a *Benedictine Monk*, who by being so hath renounced his subjection to his King, by chusing other Superiors for himself, with obedience to

to whom, his obedience to the King is inconsistent ; who hath *deserted the Religion*, and *the Church* in which he hath been educated, and to which he hath vowed subjection, ( and in that respect cannot but be less acceptable than those who have never been subject to it ) who is so *obnoxious to the Laws*, that he cannot securely live one day, or set his foot in *England* ; notwithstanding all which this man hath the courage to enter into it, publickly to *defie the Laws*, *traduce the Government*, *treat the Bishops*, and the *reverend Clergy*, and the *Christian Religion* that is *established there by Law*, and all the *professors* of it, with those scoffs, and derision, and contempt, as if they were *Turks* and *Pagans*, and if he had a warrantable mission to convert them, would not yet in common prudence and discretion become him, and seems contrary to any good and Christian intention ; and all this while in his triumphant stile, as if he had subdued all *Protestant Churches*, he complains lamentably of the cruel *persecution* against *Catholicks*.

God be thanked the King hath many good *Catholick subjects* of another temper of spirit, who with all duty acknowledge the goodness and indulgence of the King,



in permitting them to live with that ease and security that they have enjoyed from the time of his *Majesties blessed restoration*, without any distinction between them, and any other of his subjects; and desire nothing more than the continuance of the same ease, and protection, and take care to provide, and warily entertain *Confessors* of the same *humble and grateful spirit*. Is there one *Roman Catholick* in *England* of the *Laity* or the *Clergy*, that hath suffered in the least degree in his Person, or his Estate, for being a *Roman Catholick*, (whether many have not gotten by it, who would not have been considered under any other title, many men do doubt) since the time of his *Majesties blessed restoration*? Did they ever enjoy the like tranquillity for a quarter of that time since the *Reformation*? The King looked upon many of them, as persons who had deserved well from his *blessed Father* and *himself*, which cannot be denied, and upon the rest as *good subjects*, and upon all of them as men who had *suffered with him*, if not for him, in the late barbarous times of *Usurpation*: His Majesty graciously remembered the humanity he had found in many *Catholick Countries*, and from some *Catholick Princes*, who always besought him not to be  
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severe to his *Catholick subjects*, when God should restore them to his protection ; and it was not agreeable to the gentleness and clemency of his Majesties nature, when he pardoned all the breach, and contempt, and violation of the Laws, almost to the highest and foulest transgressors, upon his arrival to awaken those Laws for the destruction of his poor *Catholick subjects*, which upon the matter had slept even in that *season of Tyranny*, though a more arbitrary power had been exercised for their ruine, as well as for theirs who had been most active and faithful to him : And the *whole Nation* was as well content with that his Majesties lenity, and did not think it reasonable that the general and universal joy, which filled the hearts of all men with the blessing of the Kings return, should be eclipsed or interrupted by the tears and sighs of their *Roman Catholick* neighbours, and that they who had born their full share in the late persecutions, should undergo new vexations by the exacting those penalties which they were liable to, by Laws which had been necessary to be provided against them in times wherein there was more cause to be jealous of them, than they hoped there was, or would be hereafter : This cannot be



denied to be the case of the *Roman Catholics* in *England* for many years after the Kings return, until the rude and boisterous behaviour of some of them disturbed the happy calm they all enjoyed, and the vanity and folly of others made that ill use of the Kings bounty and generosity towards them, that they endeavoured to make it believed that it proceeded not from *charity* and *compassion* towards their *persons*, but from *affection* to their *Religion*, and took upon them to reproach the *Church of England*, and all who adhered to it, as if they had been in a *condition* as well as a *disposition* to oppress it, and to affront and discountenance all who would adhere to it, and so alienated the affections of those, who desired they should not be disquieted, and kindled a jealousy in others, who had believed that they were neither able or willing to disturb the publick peace, to think that they were willing to attempt it, and had more power to compass it than was discerned: This hath changed the face of that affair, and even compelled his Majesty to withdraw that countenance from them, that he was willing should have been more propitious to them, if they had known how modestly and innocently to have been happy under the

the shadow of it ; and this mischief the wisest and the soberest *Catholicks of England* have long foreseen would be the effect of that *petulant* and *unruly spirit* that swayed too much amongst them, and did all they could to restrain it ; and Mr. *Cressy* shall do well to revolve how much he hath contributed to this storm, which seems to have a little shaken the repose they were in, and to take heed that the *Catholicks of England* may not undergo more prejudice from the distempered carriage and behaviour of him and two or three more, ( for no body is incensed against those who with gravity and sobriety defend and maintain the Religion they profess ) who have contracted a *scurrilous stile* ( that hath been long laid aside, and declined in such debates ) to exalt themselves in against the Religion of the Kingdom, and those who are obliged to defend it, than could be brought upon them by any combination of the *Presbyterians* and *Independants*, whom they do likewise as unskillfully to their purpose irreconcile to them, as if they could *subdue* the *whole Kingdom*, and so care not whom they provoke. If the noise, and clamour, and evil-speaking of these men do awaken the sleeping Laws to take that vengeance upon them that they were



were ordained for, and which yet remain in that drowzy posture, that their own modesty may reduce them to the *manners* of *Gentlemen* and *Subjects*, or if the *Kings* *mercy* continue as obstinate toward them, as their *guilt* and *provocation*, so that he thinks fit still to abate the sharp edge of the Laws towards them, in which very few men with his Majestie less merciful, there are still *other Laws* which the dignity of his Government will not suffer him to restrain, and which are provided to vindicate those who do their duty, from the extravagant passions and insolence of those who observe no rules of *good behaviour*, and of *peaceable conversation*: And what may be inflicted upon them of this kind, will be unpitied by all *good Catholicks*, and will never be thought a *persecution* of their *Religion*; and it may be their *Superiours*, at least upon their observation to what ill use they put their tongues, may exact from them that *silence*, for cherishing whereof, their *Order* was first instituted, and hereafter only imploy such in their *missions*, as may return to them again without doing them any harm, or bringing prejudice to the Religion they profess.

Mr. Cressy thinks he hath a wonderful advantage against the *Church of England*, because, he says, *he can find no religious Orders in it, he cannot hear so much as of one single person whom he might call a Fanatick, for leaving the flesh, and the world, to the end he or she might intirely consecrate themselves to God in solitude and exercises of spiritual prayer, and mortification; and if God should call any one to such a state of life, there is an utter want amongst them of instructors, or instructions proper for it.* I will not enter into any discourse of the benefits, or inconveniences, or ill uses which are too often made of those *Monasteries and Religious houses* of the *He's* and the *She's*: I have nothing to say against them, nor do I doubt that there are amongst them many persons of *great learning and vertue*; and therefore I shall say no more, but that most *Catholick Kingdoms* think the number of them too great, and frequently forbid the erecting more of them, and the *Popes* themselves have done the like in *Italy*, and have dissolved many of them; but I may say ( which is as much as is necessary to say ) that we have no cause to lament the absence of them in *England*, since any defects which arise by the want of them,

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is so abundantly provided by the *noble Colleges* in both the *Universities*, and the great *Free-Schools* all so plentifully endowed, not only for the good *education* of *Youth* in all principles of vertue, piety, and good literature ; but for the support of them after they are bred, in the improvement of their parts for the service of the *Church*, and of their *Country* ; insomuch, that it may be truly said that more *Scholars* are liberally maintained upon the sole charge and charity of the several *Founders*, and greater emoluments assigned for the encouragement of learning in *England*, than can be said of any *Kingdom* in *Europe*, how much larger and richer soever ; and I believe the *Common-wealth* of *Learning* in all other parts doth think ( and with great reason ) that all kinds of *Learning* are at this day in as great a height and perfection, as they have been in any age in any *Kingdom* of the world ; and Mr. *Cressy* cannot forget, though he doth not care to acknowledge, that himself had his education in a *Religious house* founded by *Walter Merton*, where he received a much more liberal and bountiful education, and support, than he hath ever had from *S. Benedict* ; and from whence he brought more learning than he hath found in any other place

place that he hath since inhabited, or I doubt than he hath yet about him. In this *Religious house*, where I think he lived as many years as he hath done since under a *worse discipline*, he had opportunity and obligation to consecrate himself to God in as much *solitude* as would contribute thereunto, and to exercises of *spiritual Prayer* and *mortification*: He was as much bound to *chastity*, and to all kind of *temperance* as the *severe Rules* and *Statutes* of a *magnificent Founder* could oblige him; and which he was likewise *sworn to observe*: And I believe he underwent as severe, and a much more beneficial *Novitiate* there ( in which *silence* likewise was a part of the *mortification* ) as he did afterwards at *Douay*, for I saw him in both those: It is very true, there, and in all other Colledges, if they found that the obligations they were under, were stricter than they could submit to, they are at liberty to quit those benefits their *Founder* hath bequeathed them, and to dispose of themselves according to their inclinations, otherwise they may enjoy the other to their lives end, as very many do, who prefer that *solitude*, before the *pleasures* of the *world*: It is very true that the *Church* and *State of England* did by observation and  
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experience find, that *vows* did not make people *chast*, who would not be restrained by *conscience* of their *duty to God*, and that those actions were not worthy the name of *vertue* and *piety*, ( I speak still only of our own Country ) which were the effects of *force*, and *want of opportunity* to decline them. In a word, the practice they had too much testimony and evidence of, made them conclude that the *mischief* from those inclosures, constraints, and vows was greater, and more apparent than the *benefit* and *advantage* ; and so they thought not fit to restrain that *liberty* which *God* and *Nature* did allow to all those persons who would decline the profit of those *Communities* in which they were possessed of them, and betake themselves to another condition of life : And I doubt not but Mr. *Cressy* knows that many *learned Catholicks* have always been, and still are very averse to those *vows* and *inclosures of Women*, which seems not to be much favoured by the Church it self, the constitutions whereof require a greater number of years than are now required before they receive the *vail*, and whether the scandalous lives of many *Religious men* abroad brings not a greater *prejudice* to the Religion they profess, than their habit and vows brings *honour*

now to it, I leave to his observation.

The other defect he finds in our Church of want of *instructors*, and *instructions* for those, in case God should call any one to such a state of life in *solitude* and exercises of *spiritual prayer* and *mortification*, is yet more strange. Without doubt if God doth in truth call any one to such a state of life, he will not leave him destitute of instruction and instructors, and he may be very confident if he finds neither of those, that God hath not called him: Sure Mr. Cressy cannot forget the names of very many persons, it may be both *men* and *women*, with whom, and in whose conversation he had the honour and the happiness to spend many years of the most innocent part of his life; from whose grave and learned information, and excellent example he might have led a life more useful to God, his Country, and himself; and in which he would have had less to answer to all three, than that which he hath since by worse counsel and example given himself unhappily to. And for Books I shall not supply his Catalogue with the names of many more of the same kind, which he might as well have mentioned, but I shall  
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put him in mind of the excellent, pious and devout *Sermons*, which are constantly preached in *that Church*, much better I believe than he hath heard in any other language ; and there was no restraint upon him; but if he had liked other *Books of devotion* better, he might have read the life of *Mother Teresa*, that abounds in those *visions* he admires; and that *mystical Theology* he delights in, and even his own *Sancta Sophia*, if any other man would have taken the pains to have put it together, in that Colledge he was bred in, with the same liberty he hath done either ever since, sure good *Books* are not wanting in that *climate*. For *Miracles*, whereof he says, *we do not pretend to one, not so much as the curing a Tertian Ague, to testifie that our Reformation is pleasing to God*: I shall say no more than I have done: We have *not many* to boast of, and very good *Catholicks* think they boast of *too many*, and would be glad to be without the mention of most of them ; and I do believe that very many pious men of *his Church* do believe that the restoration of the *Church of England* from that dust and ruines, to which the barbarity, impiety, and sacrilege of the *late rebellion* had exposed it, and in which the *Roman Catholicks*, his Majesties own subjects

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more delighted and triumphed to see it ~~at~~  
 most buried, than any *other Catholics* did,  
 is a *greater miracle* of Gods mercy, and  
 power; and if we make our selves wor-  
 thy of it, even a testimony of his being  
 pleased with it, then all those, of which  
 they brag so much, are an evidence that  
 he is pleased with what they do. I have  
 never had the luck to see his *Church Histo-*  
*ry*, which he is offended with the Doctor  
 for stiling a *great Legend*; which he  
 knows is the stile given to those Collec-  
 tions in all Languages, and he challenges  
 the Doctor more scornfully to give to the  
 world a pretty *little legend* of his *reformed*  
*Saints*. The Doctor could very well have  
 given him as large a list of as *extraordina-*  
*ry* persons of most profound learning, and  
 most exemplary lives of the *Church of Eng-*  
*land* since the *Reformation*, as any other  
*Christian Kingdom* can supply him, who it  
 may lawfully be presumed since their  
 deaths have enjoyed those *sacred mansions*  
 of bliss, which God hath prepared for those  
 who please him; but we are not ashamed  
 that our Church is too modest to confer  
 the *sacred title of Saints* which God hath  
 reserved to his own only disposal, for them  
 to whom he had before assigned such a pro-  
 portion of grace as is answerable to that

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high station; and doth not receive the ad-  
 vice, nor communicate the power in that  
 particular, of or to any person or jurisdic-  
 tion upon Earth; yet it shall be glad, and  
 doth pray that all such whom the *Church of*  
*Rome* hath presumed to call to that honour,  
 without any ambition or privy of their  
 own, may really enjoy the same: And  
 we do not in the least degree apprehend  
 the displeasure of God Almighty upon *our*  
*Church*, because it doth with all humility,  
 and after all possible endeavour to be ca-  
 pable of his favours, leave the *disposal* of  
 all the *places*, and *offices*, and *employments*  
 in his *own house*, to his own gracious will  
 and pleasure: And though we do not pre-  
 tend to know so much of their *modern*  
*Saints*, as to think that they were of the  
*same Religion* with us: Yet we do  
 presume to say that the *primitive Saints*  
 and *Martyrs* were all as much *our Saints*  
 and *Martyrs* as *theirs*; that is, that we  
 are as much of the same faith with those,  
 as they are: We are as firm in the *Apostles*  
*faith*, who were the *first Saints* and *Mar-*  
*tyrs of Christ*, as they can pretend to be:  
 We adhere as much to all the *doctrine* they  
 taught, and endeavour to practise all the  
*duties* which are enjoined by them, as sin-  
 cerely and diligently as they do. During  
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the twelve persecutions, which were the times when those prodigious *Armies of Martyrs* for their numbers were levied, it may lawfully be presumed that very much the *major part* of them ( for those persecutions raged much more furiously in the *East*, than in any part of *Europe* ) never heard of the *Church of Rome*, none of them professed to have any opinion in which we differ from them. The *first* and *only subject* of their *Martyrdom* was, that they loudly avowed the *birth, passion, and resurrection* of our *Saviour*, and their peremptory refusal to *offer sacrifice* to, or to *acknowledge the power* of the *Pagan Gods*; and the *last* would have excused them, and preserved their lives, whatsoever they had thought of the *other*; so that there was no other point of controverſie in iſſue, but whether they were *Christians*, and their *marvellous*, and without doubt *divine courage* in affirming that, and asserting that doctrine so soon after they were informed of it, and before they were acquainted with any other operation of it, than in their courage to lay down their lives for it, was the whole *ground and merit* of their *Martyrdom*: For according to the best evidence we have of those *dark times*, and of that *darker affair*, we may



reasonably believe that many thousands of those *blessed Martyrs* lost their lives within a day, an hour, or less time, according as the wild, and brutish rage of the *Judge* could find ways for their torture and execution, after the moment of their conversion, in which the *spirit* and *zeal* of the *new Christians* to die for their faith, was little more stupendious than the *implacable rage* of their persecutors was, in the vindication of the honour of their *Pagan Gods*; for which the *husband* condemned his *wife*, the *father* his *son*, the *brother* his *brother*, and *all relations*, those who were *nearest* and *dearest* to them, to the most exquisite torments that could be devised. *Tantum Religio potuit suadere malorum!*

How the *Church* of *Rome* comes to ingross all *these Saints* and *Martyrs* to themselves as their *peculiar Patrons* and *Advocates*, an evidence cannot easily be comprehended, except they conclude, that because they have a power to make, or to declare *Saints*, they have likewise a power to appoint them what they shall do after they are *Saints*, which is a *species of Logick* they make often use of to many purposes: For our parts we have as much reason to be confident of all the *good offices* they can

can do us in *Heaven*, as the others are; but because we do not know what their *province there is*, or whether there be such a *line of communication*, that they know what we would have them to do for us, we acquiesce in a *profound veneration* of their *lives*, and of their *deaths*, and a *full confidence* that they do enjoy the reward of both, without importuning them by any *particular address* of our own in our behalf; having an assurance in our selves, that they will do us all the good they can, though our ignorance knows not how to ask it from them, and this is all that *our Church* informs or instructs us of our duty and behaviour to Saints. And Mr. Cressy will not take it ill that I tell him, if his *Church History* consists in the lives of any *Welch Saints* and *Martyrs*, or of those who were before the year *six hundred*, as there were many more before than there were after, he cannot reckon those to belong to the *Church of Rome*, since he well knows that before the arrival of *Austin the Monk* in *England*, there had never been mention there of the *Bishop of Rome*, but most of the *Christians* had been long before driven into *Wales* by the tyranny and power of the *Pagan Saxons*, who spent their time more profitably by subduing the other parts of



the Kingdom, than they could have done by pursuing them into those mountains and narrow retreats, where they could better have defended themselves: So that the *British Christians* remained for some time, in some quiet in those parts, and lived under the direction of their *Bishops* and *Prelates* in the exercise of the *Christian Religion*, according to the institutions which they had received from their first Planters; and after *Austin* came into this Island with a worthy, and no doubt a very pious intention, and God blessed him so much, that he converted a *Pagan King*, and most of his subjects, who were at that time only they who lived within the circuit of *Kent*, which opened a door to him, and those who succeeded him for a larger conversion, for which his, and their name ought always to be mentioned with reverence and gratitude, as blessed instruments God used for the good of the Nation, though they were not the *first Planters* of *Christianity* in the *Island*, as Mr. *Cressy* well knows; and that when *Austin* desired to confer with the *British Christians*, and had two several meetings with their *Bishops* and *Prelates*, they were so much offended with the proposition he made to them of their *subjection to the Pope*, that they did

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not only positively reject that, but would not consent to change the course of their observation of *Easter*, in which they had always concurred with the *Eastern Christians*, nor yield to any thing else that he proposed, lest they might be thought to have any respect for the *Pope*: So that I say, if *his Saints* are before the year *six hundred*, he hath no claim to them, but must either be content to be without their *merits* and *miracles*, or that we may have an equal share with him, upon our joynt stock of Christianity, and I hope he hath not in his History inserted the lives or miracles of any, which have been left out as exploded upon the reformation of more *ancient Legends*.

Methinks Mr. *Cressy* seems to imitate the example of angry women, who think it lawful to give worse words than they receive, which is the natural progress of choler; he provokes first the Doctor by reproaching him with the number of *Fanaticks* amongst us, to tell him, that there is *Fanaticism* likewise in many of their Church, and so mentions the *Visions* and *Revelations*, and *Miracles* in many persons of great esteem amongst them, and by those pertinent instances puts him into



great wrath : and he again to be revenged on him will no longer be contented that we have too many *Fanaticks* in the Church ; but will prove that the very *nature and essence of our Church it self* and *our Religion is pure putrid-Fanaticism*. A man would have expected upon this undertaking that he should presently have singled one of the Articles of the Church that is so founded, but that would have held him too much to the point, and restrained him from those wandrings with which he is so delighted ; that would withhold him from falling upon the person of the Doctor, or upon the *Presbyterians* and *Independents*, with whom no body can blame him for being angry, for they drove him from the Church, by driving him from his preferments in the Church : And from this charge upon the Church, without any one instance he falls again upon the *Presbyterians* and *Hugonots of France*, and reckons up some of the opinions they hold, and maintain, and then says ( *pag. 94.* ) *That he must take the boldness to tell him, ( a great boldness indeed ) that the Doctor himself does hold the same, and if he denies it, it is because he is ignorant of what passes in his own mind.* Now the Doctor must be lost, for if his own denial cannot absolve him from

from being concluded to be of an opinion, and Mr. Cressy knows better of that which the Doctors ignorance keeps him from discerning, of what passes in his own mind, he is to blame if he doth not lade him with all opinions which he wishes he would own: But to prove this intricate averment, like a *great Magistrate* he takes upon him to administer many questions to him, and kindly to make answer to them on his behalf, and so makes him as arrant a *Fanatick* as he can wish: Yet after all this he is compelled to confess, with perhaps, *That it would be rashness in him to affirm that the Church of England doth ground her faith upon such a Fanatick principle, as the Doctor lays; and if the Doctor wrongs the Church of England, he (good man) is unwilling to wrong her with him: And in this fit of good nature he makes a kind of an Apology for the Bishops, who may be deceived themselves in the Doctors principles, by the negligence that is used in licensing Books to the Press, or rather the Doctors virulence against poor Catholics was so highly approved by the grave Censor Librorum, that rather than it should be hindred from doing mischief to them, he was content that the Principles also should pass, which utterly destroy the founda-*



foundations of his own Church, and so concludes with some instances of the perfunctory care that is taken in the licensing Books. The *Church of England* cannot but be now secure, when a *Benedictine Monk* is so vigilant as to stand Sentinel, that she may receive no prejudice from her own Children, and he doth very well to put the Bishops in mind, that they may be more solicitous what Books are suffered to be printed, who have no less obligation upon them, to look that no lewd *seditions Books* are sold, as that none such may be printed: And if this kind advertisement of Mr. Cressy hath that operation upon the Magistrates of all sorts, both the Printers and Sellers, and it may be the Buyers of the multitude of *Popish Books*, which are every day vented with as much freedom as the *Book of Common-Prayer*, they of his own Religion will have new cause to celebrate his prudence, and acknowledge the great advantage he hath brought to their cause, by his pen, as he hath to their persons by his modesty and his manners.

Mr. Cressy comes at last after very much passion, and much more virulence against the poor *Protestants*, than the Doctor hath expressed against the *Roman Catholics*, to

a matter of importance indeed, in which he believes ( which might have kept him from triumphing so soon ) he is absolute master of the field, and that is to peace and unity, which, he says, *is more fit to be the subject and argument of writings composed by Ecclesiastical persons, that is, unity of faith* Pag. 102. *and doctrine,* ( pag. 102. ) and in truth whoever is really an enemy even to that unity of faith and doctrine, ( how hard soever to be attained ) must be an enemy to mankind ; but I must tell him too, that the writings of *Ecclesiastical persons* have not hitherto in any age contributed to the production of that unity ; I mean such who have a pride & petulancy of understanding, & obstinacy of will, that will suffer nothing to be called peace and unity, but a prostration of all other men to their dictates. Mr. Cressy and his *Ecclesiastical Friends* affect, and insolently prescribe a *unity* that is neither *practicable nor desirable*, and there are other *Ecclesiastical persons* as humorous, who are such enemies to unity, that they think it not necessary to peace, especially in *Ecclesiastical matters* ( that is in matters of Religion ) all men may think, and speak, and do what they please, and upon the irrationality of these last, the former impute all the folly, and all the madness that would



would introduce the most uncontrollable confusion, to those who observe order and discipline with more regularity and obedience, than any of the pretenders will do. It must not therefore be the *Ecclesiastical persons*, who have given each other too ill words to be of one mind, who can procure this unity of faith and doctrine, that must constitute this peace ; but it must be the writings and actions of *Magistrates*, who by the execution of those Laws and rules, which the wisdom of the State for which they are made, have provided for that purpose, can infallibly establish that unity and peace that is necessary for it : *Magistrates* who do not pretend any jurisdiction out of their own limits, nor will suffer those who live within it to be disobedient, much less to revile the Laws which are provided for the publick peace : Where there are no Laws, confusion is necessary and natural, and where the Laws are not executed, it is as unavoidable, and in some degree necessary : So that where unity is not as much provided for as is necessary for peace, it is the *Magistrates* fault, and not the fault of *Ecclesiasticks*, who can only prosecute it by the ways prescribed by the Laws. I say where unity is necessary ; for nothing is more mistaken,

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or more misapplied, than this precious word *Unity*: Who doth not know, or hath not had it frequently in his observation, that men who have the same end affect several ways which lead to that end, and he who goes the farthest way about may possibly come sooner to the end, than he that believes he goes more directly to it? However if he comes thither later, he is liable to no other reproach than being laughed at for being longer upon the way than he needed to have been. I knew *two Gentlemen* of good quality and fortunes, one of which I think is still living, who were very near neighbours in *Berkshire*, and lived in that good correspondence and conversation, as persons of quality and authority in their Country use to do; they had both very frequent occasions to ride to *London*, and the house of one of them was the confessed way of the other thither, but the difference was, whether from thence the nearest way was by *Windsor*, or by *Maidenhead*, and in that they were so great *Opiniators*, that they still parted at the door, and one took the one way, and the other that which he conceived to be nearest, and in twenty years they never made the journey together. How light soever the instance seems to be,

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it will be found fit enough to be applied to very many differences of opinion, which by the *excess of fancy* on the one side, and the *defect of judgment* of the other, are blown up into a magnitude that dazles the eyes of too many spectators ; and for the determination of the rest, there wants not a submission and obedience to authority ; the difference only is where that authority is placed to which obedience ought to be paid. We of the *Church of England* hold ours to be due to the *King, the Church,* and the *Law* : Mr. Cressy would have us pay it to the *Pope*, which we cannot submit to, not because he is *fallible*, but because he is not a *Magistrate* who hath any jurisdiction over us. In matters that concern Religion, we resort to the *Articles of the Church*, which we are obliged to conform to : He would have us observe the *Canons of the Council of Trent*, which we are forbidden to do, and he as an *English Catholick* is not bound to, upon which we shall enlarge hereafter ; and this election to believe that the *Church of England*, which flourishes at least as much in learned and pious men, as any Church of the world, can better direct *English-men* in the way to Heaven, than the *Church of Rome*, is the greatest use we make of  
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our reason which is not like to deceive.

What that union is that was intended certainly by our Saviour, when he left his Church established under spiritual Governours will best appear by the rules he prescribed, and the directions he gave in order thereunto, which we may lawfully believe he never intended for such a unity, as Mr. Cressy and his friends dream of, and that he foresaw the same could never be, and depended more upon what was necessary towards it upon the *civil Magistrates*, than upon the *Ecclesiastical power*. He prescribed the *essential principles* himself of that Religion which he intended should be established, and left persons trusted by him who not only knew his mind, but knew all things which are necessary to be known for the accomplishment of it. And no *temporal* or *spiritual authority* under Heaven hath power to alter any thing that was settled by him or his Apostles, who were the *only Commentators* intrusted by him to explain whatsoever might seem doubtful in what himself had said, and they performed their parts with that plainness in what is necessary, that there remains no difficulty to men of very competent understandings,



Mark 16.  
16.

Ver. 14.

understandings, and it is as plain that they did not affect such a *unity in opinions*, as these men would persuade us. If we will believe *our Saviour* himself, even after his *Resurrection*; *He that believeth and is baptized, shall be saved.* What is this precious belief that is required with such an inestimable benefit and reward? Nothing but the *Resurrection*; he that believeth the *Resurrection*, and is baptized into that faith shall be saved. The only cause of our Saviours appearing at that time, was only to upbraid *his Disciples* with their *unbelief*, and *hardness of heart*, because they believed not them which had seen him after he was risen; he was not offended with them for not believing it upon the word of several of the Prophets, nor upon his own, having so often, and so clearly declared to them that he should rise, and even the time when; how essential a point soever it was in the Religion he had planted, it had such a repugnancy to humane reason and understanding, which he never intended they should devest themselves of, that he was not angry that they did not suddenly believe it: He well remembered that *John the Baptist*, who could not but know much of Christ when he first saw him, and said, *I have need to be baptized*

*zed of thee, and comest thou to me? and when at his Baptism, which out of obedience he administred to him, the Heavens were opened, and the spirit of God descended like a Dove, and lighted upon him, and a voice from Heaven said, This is my beloved Son, &c. Yet after all this S. John was so far from being clearly confident, that he whom he had baptized was really our Saviour, that being in prison, and hearing of the works done by him, he sent two of his Disciples, asking him, Art thou he that should come, or do we look for another? And after S. Peter had confessed that he was Christ, the Son of the everliving God, and had seen him (together with James and John) transfigured upon the Mountain, and had heard the voice from the cloud, This is my beloved Son, yet neither of them could understand what the rising from the dead should mean: And S. Luke tells us, that when our Saviour informed the whole twelve at his going up to Jerusalem, of all things that were written by the Prophets concerning him, and which were then to be accomplished, That he should be delivered to the Gentiles, and should be mocked, and spitefully intreated and spitted on, and that they should scourge him, and put him to death, and the third day he*

*Mark 9.  
10.*

I                      should



Luke 18.  
34.

*should rise again*: They (the whole twelve) understood none of these things, and this saying was hid from them, neither knew they the things which were spoken; Christ himself thought it not fit to explain that most important point to them, well knowing that in that point of his Resurrection, they must have another assistance to their faith than his own words could give them; and therefore we see how long it was before that Article could gain belief even after his actual Resurrection, and how there he condescended to convince their senses in all circumstances before he could obtain their belief in that point, which concerned them more than all the rest, nor could less than the descent of the *Holy Ghost* finish that part of the Creed, and propagate that doctrine: But when he had vouchsafed after his *Resurrection* to be seen, and to be conferred with, taken the way to satisfy their senses which could not be deceived, and which could not but challenge and compel their belief, that they should not yet believe seemed obstinacy and perverseness, it was not only infidelity, but ill nature, incivility, and hardness of heart, want of that charity which he had so often, and so solemnly enjoined them to practise, not to believe

believe those who had seen him, and whom he had sent to inform them. This was a countermine to blow up the doctrine of his Resurrection, if men contemned the only evidence that could be given of it, if they resolved they would not believe them who had seen him dead, and buried, and seen him after he was risen, they might as well not believe their own eyes when themselves should see him, that he added a terrible commination to his *short Creed*: *He that believeth and is baptized, shall be saved, but he that believeth not shall be damned*: Now they knew the reward, and the penalty, they might chuse for themselves: S. Paul did enlarge this *Creed* very little in his gloss upon it: *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved*: We must publickly own and avow our faith, not dissemble our Christianity out of any worldly consideration, out of hope to gain, or out of fear of danger: S. Peter never denied his faith in Christ, lost nothing of his reverence for him, he did only not confess with his mouth his relation to him, denied he had been in his company, without the least disaffection in his heart, and it cost him so many tears, and remains as a

Rom. 10. 9



brand upon him to the end of the world; of his unkindness to his master; his following him that he might see what they would do to him, and be at hand to assist him if he stood in any need of his service, when all the rest left him, to provide for their own security, could not expiate for not confessing his relation to him, though impertinently urged by those who had no authority to make the enquiry; we must always confess with our mouth, acknowledge that he is the Son of God; we must believe the *History* of his *Nativity*, of his *Passion*, and of his *Resurrection*, all which he hath manifested unto us himself, we have it from his own mouth, and we have done our part.

If an exact knowledge in all particulars contained in Scripture were required from us, or if it had been in any great degree necessary, there would have been more pains, and care taken by the *Apostles*, who were enlightened to make a *short Commentary* upon the whole *Christian faith* by Gods own spirit, and were endued with the *spirit of Prophecy*, and so could foresee what doubts were most like to arise by the excess of wit, as well as the weakness of our understanding, to have determined & defined those

those things, in defining and determining whereof so much time hath been since spent, and so much uncharitableness infused into the hearts of men, so that instead of learning more of what Christ would have us know, we have almost unlearned all that he would have us do; yet *S. Paul*, as if he foresaw that that *Original corruption* and *itch of knowledge* would be propagated by the curiosity of mankind, begun his preaching in his masters method, that they might not be terrified with any imagination of the difficulty of his doctrine, he declared that *that which may be known of God, was manifest to them, for God had shewed it to them*: There are no doubt many things fit to be known, and which we should be the better for knowing, which are not so manifest, but it is not so necessary if it be not manifest; and it is very observable, that when he tells them what became of those under the Law, and the sins of the Gentiles, who did not like to retain God in their knowledge, he mentions not what false opinions grew up amongst them by reason of their not retention of him in their knowledge, but that God gave them over to a reprobate mind to do those things which were not convenient: *Rom. 1, 29, 30*  
*Being filled with all unrighteousness, fornication,*



cation, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to Parents: He doth not so much as mention their idolatry in that place, because it was matter of opinion, which was the greatest contradiction of the Majesty of God, but those vices which had proved destructive to all humane relation and society; and the same Apostle finding still that the *infant Christians* perplexed themselves with many difficulties between the Law and the Gospel, took the pains as *Moses* had done, to abridge the obligations of the Law, as was mentioned before to abridge the Religion of the Gospel: *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved:* He that cordially believes the History of our Saviour, That he was the only begotten Son of God, that he suffered death for the sins of mankind, and that after he was put to death, and buried, he rose the third day; the birth, and death, and resurrection of Christ hath faith sufficient to salvation, and all that is absolutely necessary to be believed, lies within that narrow compass:

Rom. 10. 9

pass : Notwithstanding the clearness of which definition and authority of the Apostle, the *wit of men*, and even the *zeal of Religion* produced many *differences of opinion*, and *much faction* amongst the believers, many men thinking that this excellent foundation would very well support this manner of building, and others that it would as well or better bear another sort of building, rather this deduction than that would result from the same proposition, S. Paul still adhering fast to the foundation, without much examining the superstructures, tells them, *Other foundation can no man lay, than that is laid, which is Jesus Christ* : If they would keep themselves steady to that foundation, let their superstructures be of *gold or silver, precious stones, wood, hay, or stubble*, let their conceptions or deductions be of the finest alloy, the more *probable* and *rational*, or more *gross* and *irrational*, there will at last be such an examination of every one of them, that the truth shall appear and be made manifest ; but for their comfort, to abate the superciliousness of him who hath more reason to think himself *in the right*, and to raise the spirits of them who may be terrified with the consequence of being *in the wrong*, he tells them, that they who

I Cor. 3.  
11, 12.



have done their work best, raised such doctrine upon, and from the *foundation*, as will endure the trial, that doctrine shall stand, and they shall receive a reward; and that they who have built less skilfully, raised imaginations too large, or contracted opinions too narrow to be supported upon that foundation, their doctrine shall not subsist, their opinions shall be disavowed, and condemned; yet because they departed not from the foundation, let their mistakes and errors in judgment be what they will, they themselves shall be saved; nor did he think the determination of those buildings, how different soever, and vile the materials might seem to be, were proper for the judgment of any but the Master-builder, the Architect who had directed the foundation, who could only judge whether there were malice or hypocrisie in preparing such superstructures to rest upon that foundation: *Therefore judge nothing before the time, until the Lord come*: Who-soever takes upon him to judge before, presumes to judge before the cause is ripe for judgment, which is not only beside the office of an upright Judge, but against the rules of Justice; and it was very *good husbandry* as well as *wisdom* in the Master in the parable, who though he saw the Tares,

Tares

1 Cor. 4. 5.

Tares not grown up by chance out of the rankness of the soil, but Tares maliciously and industriously sown by the labour and craft of an Enemy, would not suffer his active servants to pull them up, he rejected the providence; *Nay lest whilst you gather up the Tares, ye root up also the Wheat* Mat. 13. 29, 30. *with them, let them both grow until the Harvest:* And lest men should think by the ripeness of the Tares that the harvest was come, our Saviour himself interprets his own parable; *The Harvest is the end of the world, and the Reapers are the Angels;* an unskilful hand will mistake the Wheat for Tares, and a rude passionate hand will for expedition pull up both, that he may be sure he hath destroyed one; *unskilful and unlearned men* may believe that to be an error which in truth is none, but enough consistent with the truth, and *angry men* will not enough consider if it be in truth an error, what root it may have taken from some unquestionable truth, and how far it may have insinuated it self into the minds of good and pious men, which ought to be undeceived by application and gentle remedies, and by time, but will violently tear it from the hold it had, and make a greater wound than they found; disturb the peace of a Kingdom, rather



rather than connive at an error till it be ripe, and the mischief thereof fully discovered; and when the *malice of the disease* is evident, *proportionable remedies* may more easily be found. Our Saviour was not more careful of the *season* than of the *Reapers*; the *season* is the *end of the world*, the *Reapers* are the *Angels*; dispassionate and unpartial Reapers, who understand the nature of the Tares, and the hurt they have done to the Corn. It is a complaint

Lib. 9. Ep. 39. and observation as ancient as S. Gregory, *Quam multi sunt fidelium qui imperito zelo succenduntur, & saepe, dum quosdam quasi Hereticos insequuntur haereses faciunt?* Charity and discretion can only preserve men from splitting upon those rocks, and the time prescribed in the parable can only determine all disputations.

Phil. I. 15, 18. It seems an expression of a wonderful latitude which S. Paul uses to the *Philippians*: Some indeed preach Christ even of *envy and strife*, and some also of good will; what then? *Notwithstanding every way, whether in pretence or in truth Christ is preached, and I therein do rejoyce, yea, and will rejoyce*: S. Paul found opposition and contradiction (as all other Preachers have done since) even from some other Apostles  
and

and Disciples ; *emulation* was a *strong passion*, and well grown in the *infancy of the Church*, and did no great harm : No doubt *S. Paul* wished that all who were to preach *Christ* had had the same thoughts, and had used the same words, and had had the same affection towards each other ; which unity would much have advanced the *propagation of Christianity* ; but he knew that was impossible, and that *different apprehensions* and *different conceptions* must be always attended with *difference of expressions* ; whilst the *birth*, and *life*, and *death*, and *resurrection of Christ* was taught, though they who preached him had their own passions and prejudices towards each other, he was still glad that the number of the Christians were increased. There may be much good done in the world without taking its rise purely from Conscience, and only to please others, or to imitate others ; and the like may be done to anger, and to cross and contradict other men ; and though the Authors of that good have lost their reward, yet there is matter of rejoycing still that good is done. It is very well worth our reflexion, how little pains *our Saviour* took ( who well foresaw what disputations would arise concerning Religion to the end of the world )



world ) to explain any *doctrinal points*, or indeed to institute any thing of *speculative doctrine* in his *Sermon upon the Mount*, which comprehends all Christianity, but to resolve all into practice ; and his *Apostles* though they met with a world of *questions* and *disputes*, and in the highest points of the *mystery of Religion*, were very short in their *answers* and *determination*, and left no room for any contention in the understanding upon any matter of faith, it depending purely upon believing what was past and done, and of which they received unquestionable evidence ; but in the application of this faith to practice they were large in their discourses, and clear to remove all doubts ; they had observed into how many *Schisms* and *Sects* the *Church of the Jews* had run by their several *interpretations* of the *Law* and the *Propbets*, of both which they had all *equal veneration*, and from both gathered arguments enough to found an animosity against each other, that vented it self in all the acts of *uncharitableness* and *denunciation of Hell-fire* to their opponents, and they did all they could that the Gospel and the professors thereof might not be exposed to the like mischiefs by the same disputations : Men might set their wits on work to raise doubts

doubts and scruples, and improve them to what degree they please by the subtilty of their own invention, they were *difficulties* of their *own making*, not *finding*: Christ and his Apostles left their Declarations of what we are to believe, and what we are to do, so clearly stated, that we cannot *dangerously mistake*, and so much the more clearly by informing us what we are not to believe, and what we are not to do, by the obligations of Christianity; and as they did no doubt foresee the *weakness* and the *wilfulness* of the *succeeding times*, and that men would make use of the *Scriptures themselves* to the *prejudice of Religion*, they took care that they might know that there is much in them *above their understanding*, and that they should govern themselves by what is *easie & plain to be understood* therein: and above all, that they should not presume to *censure* and *judge* those who *differ* from them in their *opinions*, because Christ hath reserved all those differences to be determined by himself, and except it were inflicting *Ecclesiastical censures* upon *corruption of manners*, and *transgressing* against *Christian duties*: It was some Ages before the Church expressed any great *severity* upon *differences in opinions*, and used such *circumspection* in the expressions upon their deter-



determinations, as rather pleased all persons concerned, than strictly defined the matter in controversie: The *Primitive Church* never prescribed any *other rule* to themselves to judge by, than the *sacred Scriptures*, by consent of which they made all their definitions and determinations: and as no man yet, at least with any countenance of authority, hath pretended to understand the intire meaning of any one of the *Prophets*; so it was some time ( a long time ) before the *Revelation of S. John* was received into the *Canon of the Church* for the difficulty of it; and whosoever hath since undertaken to understand it, hath received *more censure* than *approbation* from pious and learned men, nor have they attained to credit enough to be believed; *Seek not out the things that are too hard for thee, neither search the things that are above thy strength*, is very good counsel, and proportioned to mens different faculties and understandings; he that is *stronger* than I may search for things that are too hard for me, and there is no harm in that search, but I who am *weaker*, am in no degree obliged to make that search, nor shall fare the worse because I am so weak. The *Dialogue* between the *Angel* and the *Prophet Esdras* may be very good  
Divini-

Divinity, though it be contained in the *Apocrypha*; He that dwelleth above the Hea-<sup>2</sup> *Esa. 4.*  
 vens may only understand the things that are  
 above the height of the Heavens; The more <sup>21.26,27.</sup>  
 thou searchest, the more thou shalt marvel,  
 for the world hasteth fast to pass away, and it  
 cannot comprehend the things that are promi-  
 sed to the righteous in time to come: Let us  
 endeavour to do the things which we are  
 plainly enjoined to do, and which we can  
 very well comprehend, at least let us for-  
 bear doing any thing which we are as  
 plainly forbidden to do, and we shall in  
 due time obtain those things which for the  
 present we cannot comprehend.

It hath been an artifice introduced to  
 perplex mankind, and to work upon the  
 conscience, by amusing and puzzling the  
 understanding, to persuade men to be-  
 lieve that there is but *one Church*, and *one*  
*Religion* in which men may be saved, that  
 by their confident averring themselves to  
 be *that Church*, and of *that Religion*, others  
 may be prevailed with to be of *their party*,  
 and they who with most passion abhor  
 their presumption, and so withdraw from  
 their Communion, adhere to the same un-  
 reasonable conclusion, and will not suffer  
 them to be a *Church at all*, or capable of  
 salvati-



salvation, and form *their own Church* upon those principles only which most *contradict the other* ; whereas there is room enough in Heaven for them all, and we may charitably and reasonably believe, that many of all *Christian Churches* will come thither, and that too many of every one of them will be excluded from thence. There is indeed, as was said before, but *one faith*, which no authority upon Earth can change, or suspend, or dispence with ; but *Religion*, which is the uniting, or the being united of pious men in the profession of that Faith, may be exercised in *several and different forms*, and *ways*, and with *several ceremonies* according to the constitutions and rules of the *several Countries and Kingdoms* where it is practised, and there are so many Churches united in *one and the same faith* ; and methinks the very stile and appellation used by the *Apostles themselves*, should discountenance and abolish that quarrellsome proposition to the Church of, or at Corinth, at Ephesus, at Philippi, and other places, to the *seven Churches of Asia* ; and it is observable that the Apostles in their method of writing and prescribing their *rules and orders* to the *several Churches*, have a regard to the *customs and natures* of the *several people*, and per-

permit some things, and for some time in  
*one place*, and to one *People*, which they do  
 not to *another*; they who succeeded them  
 followed their example, and did not only  
 permit, but encourage the *People* to all  
 actions, which they perceived did really  
 contribute to, and improve their *Devoti-*  
*ons*, and so many things which afterwards  
 degenerated into *Superstition*, had their o-  
 riginal from *fervent piety*, and *innocent*  
*Devotion*, as some kinds of *Worship* and  
*Forms of Adoration*, and an over easie be-  
 lief of *Miracles*, when there seemed less  
 danger in that fervour which inflamed  
 them, than might have been in extingui-  
 shing that good Fire that warmed them,  
 by an over severe examining, and refi-  
 ning the Fewel that had kindled it. It is  
 an unanswerable argument of the truth of  
*Christian Religion*, of the *Christian Faith*,  
 that being so different from all things  
 then known to Mankind, and so much  
 contradicting the very Principles of their  
 belief, and knowledge in very many  
 things, it should in so short a time possess  
 the hearts of so many Millions of People  
 of all *Nations*, of both Sexes, and of *all*  
*Religions*; and as God did miraculously  
 prepare, and dispose the hearts of men to  
 the *reception of their faith*; so as a natu-



ral means to that operation, he infused likewise into them a *profound reverence* for the *Persons* of those who *published this Faith*, and informed the People of the *mysteries*, and instructed them in the *knowledge of it* towards the Apostles, and towards those who succeeded them, and observed their Orders, and followed their examples; this *Universal esteem* of such Persons amongst all Christians, created such an *implicit belief* in all they *said*, and so *intire a submission* to all they *required*, that Men were not less guided by them in all the affairs of *humane life*, than in their determinations of the most spiritual matters which related to their *Conscience*; and this general resignation continued in a great degree, until Religion grew to be a *faction*, and *reproach* amongst Christians themselves, and the preaching it a *Trade* to live, and to grow rich by, and Men studied it for *preferment*, and practised it for *profit*.

That unreasonable, inconvenient, and mischievous distinction of *Ecclesiastical*, and *Temporal*, as it exempts things, and Persons from the *Civil Justice*, and the *Sovereign Authority*, and as it erects *another Tribunal*, and sets up another distinct

*distinct Sovereign Jurisdiction* Superior, and  
 independant upon the other, hath cost the  
 Christian World very dear in Treasure,  
 and in blood, and hath almost heaved that  
 Government ( which ought to preserve  
 the order, and peace of *Christendom* ) off the  
 Hinges. That there are offences, and  
 crimes of an *Ecclesiastical*, and *Spiritual*  
*Nature*, according to the manner, and cu-  
 stome of speaking, and Persons who by  
 their Functions, to which they are assign-  
 ed properly, fall under the same distinc-  
 tions, is very true, and very reasonable; but  
 that any such *difference* in the *appellation*,  
 should create a *Schisme* in the Government;  
 that the *civil justice* of the Kingdom should  
 not have the *full cognisance* of either, and  
*both*, but that an other *Supreme*, and *Sove-*  
*raign Jurisdiction* should examine, and de-  
 termine those things, and have the only  
 authority to regulate, reform, and punish  
 those Persons, is such a solecisme, such a  
 contradiction, indeed such a dissolution of  
 all the principles, and substantial frame of  
 Government, that there is not wherewith-  
 all left to prevent the highest, and most  
 dismal confusion that can be imagined;  
 for if the *same Treason* may not be deter-  
 mined before the *same Tribunal*, because  
 of the difference, and distinction of the



Persons who are guilty of it, if the *Sovereign power* over the Nation have only power to judge, and condemn the *Laymen* who Rebel, and the Clergy which hath fomented it, the Church-men who have preached it up as lawful, and necessary, and justifiable, may appeal from that justice to *another jurisdiction*, which it may be wished good success to that undertaking, which is now condemned, however will not be obliged to the same rules of judging, which were to confess it self inferiour; Is it not possible that the same offence may be condemned and justified, and one Man legally commended, and preferred for the same action for which the other is censured and executed? *Kings* and *Queens* can never be the *Nursing Fathers*, and *Nursing Mothers* of the Church, if they themselves shall be kept as Children in the *Nursery* of the *Vicar* of that Church, if he shall exercise a *Sovereignty* above the *Sovereignty* they have in their own *Dominions*. *Aaron* had a function of his own Offices to perform, which were proper to him, and to his Tribe after him, but he was inferiour to *Moses*, *Moses* had the power over him, and it was well he had so; had it been otherwise, he who was so ready to gratifie the people in their impious desire of having  
 Gods

Gods to walk before them, and had no other excuse for not only *permitting*, but *contriving* their *abominable Idolatry*, but that the people were set on mischief, and said unto him, *make us Gods*, and he said unto them, *whoever hath any Gold, let them break it off, so they gave it, he cast it into the Fire and out came the Calf*, which they worshipped before the Altar which he built before it; what would not this Man have done that the People would have required, and if *Moses* had not been the *Sovereign* to have examined, and punished this foul transgression? *Idolatry* had probably been *established*, as a Law by God's own *High Priest*, and as by his own *Commandement*; He who had the presumption to *murmur*, and *speak against Moses* as *Aaron* did, would have *re-* Numb. 12.  
*belled* against him, if God himself had not <sup>1.</sup>  
given him such a reprehension as made him tremble, *Wherefore were you not afraid to speak against my Servant Moses?* the speech was but between two, but it would hardly have been stilled, if God had not stopped their Mouths, and struck his joynt murmurer with Leprosie, and sent him to ask mercy of *Moses*. It is no undervaluing the persons, or their functions, to say it were better for the *Successors of Aaron*, and for the *Successors of St. Peter*, and for the



*things and Persons* which are committed to their charge, if they, as their *Predecessors* were, were subject to a *superior visitation*, which is more like, and more able to reform things as they grow amiss, and to prevent dangerous innovations in Church, as well as in the State; and surely that Sovereign power which is trusted by God to provide for the peace, and prosperity, and security of a Nation, if it cannot as well prevent, and punish those enormities which grow up in the *Church*, from the corruption of Doctrine, and contentions, and contradictions in the *practice of Religion*, as any exorbitancies in *State*, is so far from being *sovereign*, that he holds upon the matter the little authority he hath in other things, but *precarious* of him who hath the exercise of the *other jurisdiction*. And as this mischief, and confusion is very demonstrable to all men who understand the foundation, and rules of Policy, and Government, so the benefits which accrew from this distinction, are not discernable by the eyes of reason, or of faith. *Temporal Princes, and Kings cannot have authority to change Religion, nor are qualified to perform the Offices, and functions of Religion*; that's true. Nor hath any *Ecclesiastical and Spiritual power* authority to change Religion; The *Pope* whom

whom some Men call *the Church*, nor a *General Council*, which no doubt is the most natural representative of the *Universal Church*, doth not pretend that they can *change Religion*; Our Saviour left our Religion intire, and the *Apostles* left all things so plain which he directed, that no power under Heaven can add to, or take from that body of Religion, which they commended to all Christians; nor can it be more reasonably imagined that God will suffer any *Christian State* to make such an alteration, than that the *Universal Church* shall fall away from being *Christian*: but if *Christianity* were deposited with *one Church-man*, or any *body of Church-men*, we have too much reason to apprehend what would become of it, by the progress *Arianisme* once, and *other Heresies* too made in the World by possessing many great, and learned Men, even of the *Fathers themselves*. So that we may say, that the purity of *Christian Religion* hath been in truth preserved by the piety of *Princes*, with the advice, and assistance of their *National, and Ecclesiastical Councils*, more than by any *spiritual authority*. Religion it self then must not, cannot be changed, but the advancement of it, the information in it, the exercise, and practice by which it is best to be made



manifest, cannot be so well provided for, as by that *supreme sovereign authority* to which God hath intrusted the peace, and prosperity of a Nation, which best knows how to establish such *formes, and ceremonies* and *circumstances* in what pertains to Religion, as are most agreeable to the nature, and inclination, and disposition of a people. A conformity in humours and in manners, is a great introduction to conformity in Religion, and will not suffer the pride, and affectation, and singularity of any man to contradict the order established. This *Sovereign Authority* knows best how to preserve Peace, in which the being of a Nation consists, and how to reform errors which are grown, and prevent those which are growing, by such ways as may not disturb that peace; and such errors as are grown too obstinate, are too deep rooted to be pulled up without shaking the whole peace of the Kingdom, he will let alone, drawing by degrees such nourishment from it, as most cherishes it, until a fitter season for the intire cure of it. No *Reformation* is worth the charge of a *Civil War*; Nor was it a light reproach which *Seneca* charged upon *Sylla*, *Qui patriam durioribus remediis quam pericula erant, sanavit*; The Remedy was worse than the Disease,

Disease, and God knows Christianity hath paid very dear for the too hasty and passionate application of remedies to very confessed diseases, when the disease was not ripe for the remedy, nor the remedy proportioned to the disease. State surgery cannot be used with too much caution, nor are the wounds, and sores of it cured at once, or with one kind of medicine, but the lenitives and corrosives must be applied successively, and if the first will do it, there cannot be too little used of the latter ; No sore is so ill cured, as that which is hastily cured. There is no necessity, nor convenience that the outward exercise, and forms of Religion be the same in all climates, and in all Countries ; Nay, it is very necessary that it be different, according to the natures, and customs of the people. It would be very incongruous where *genuflexion* is neither the posture of reverence or devotion, to introduce a command for *kneeling* ; and there are many particulars worthy of the same consideration. They do equally mistake, who believe that the *out-works of Religion* must be equally, & with the same passion guarded, and preserved, as the *walks themselves*, that no form, or ceremony, or circumstance in Religion may not be altered or parted with, more than the faith it self, and they  
who



who would be always mending, and altering, and reforming according to every model & description they meet with, as a thing indifferent, and only to please the fancies of men where there is no indifference ; there may be alterations made by, and according to the wisdom of the Government, and as the good Order, and peace of the Nation requires, and with the same gravity, and deliberation as all other mutations, and provisions are made ; but there must be *out-works* still, and such as may secure the walls from rude approaches; every *fanciful Engineer* must not demolish the out-works upon pretence they are too high, or too irregular, nor must the decency of the prospect so much transport others, as not to suffer the least alteration in them, though thereby the walls would be the better guarded. No one Classis of men will dispassionately weigh all necessary consideration in this matter, but that authority which must provide for the publick peace, is the most competent provider for this branch of it. It is no irreverence to the purest times, to believe that in the *first plantation of Christian Religion* ( I speak not of infusion of Christian Religion into the Apostles, and the inspiration by the Holy Ghost, but of the plantation  
of

of it by the *Apostles*, and those who succeeded them, by the strength of their reason, and the powerful effects of their lives, and actions ) the same method, and order, and application was used and observed as is in *other Plantations* : The Sun and the Soil are first consulted, and husbandry practised accordingly in the sowing of Seeds or setting of Plants, and that husbandry altered and improved according to seasons, and upon observation and experience what is most like to advance the Plantation. If ever the *Spaniard* loses the *West Indies* ( which it is probable enough he will do ) it will be by his positive and rigorous adhering to the same rules which were most prudently established by *Philip the Second* upon the first conquest of that Empire, and under which the *Infant Plantation* prospered exceedingly, and not admitting any such material alterations since, as would produce more benefit and advantage now, than the other did then, and which time, and the people will make, if the policy of the Government do not first introduce it, and then it is very hazardous that the presumption of doing it will shake off that authority that should have done it. It may be observed in the *Plantation of Christianity*, that where the age and the people



people were most inclined to superstition, which in the first conversion and growth of Religion they were not disposed to, at least to that worship and reverence which shortly after degenerated into superstition, there was least care taken to introduce *Forms* and *Ceremonies* into the Church; but when prophaneness broke in as a torrent, and the lives of Christians discredited the doctrine of Christ, and the *power of Princes* was found necessary to reform the *manners of the Church*; such *Forms* and *Ceremonies* were brought into the exercise of Religion, as were judged most like to produce a reverence into the *professors* towards it, and to manifest that reverence, in providing whereof *General Councils* meddled very little, knowing very well that they could not be the same in all places, and that every State and Kingdom knew best what ways and means were most like to contribute to the general end, the *reverence for Religion*; and sure there cannot be too intent a care in Kings and Princes to preserve and maintain all decent *Forms* and *Ceremonies* both in Church and State, which keeps up the veneration and reverence due to Religion and the Church of Christ, and the duty and dignity due to Government, and to the

the Majesty of Kings in an age when the dissoluteness of manners, and the prophaneness and pride of the people too much inclines them to a contempt of Religion, to a neglect of order, and to an undervaluing and contending with the most Sovereign authority.

*That the Secular power cannot provide for Ecclesiastical Reformati<sup>o</sup>ns, because Kings and Princes are not qualified to perform the offices and functions of Religion, because they do not pretend to consecrate Bishops, to ordain Priests, or to administer the Sacraments, is an argument to exclude them, as well from the temporal as spiritual jurisdiction in the determination of matters of right between private men, in the punishment of the most enormous crimes and offences. Justice must be administred according to the established rules of the Law, and not the will and inclination of the Judge ; and it cannot be presumed that Kings can be so well versed in the Laws and customs which must regulate the proceedings of Justice, and therefore may be excluded from the authority and power of judging the people; and they are wonderful careful that you may not believe that they would bereave them of that inherent power and authority*



ty which they confefs is committed to them alone ; but why the *one* and not the *other*, since they can as well provide for the *one* as for the *other*, is not fo eafie to be comprehended by any rules of right reason. Kings provide for the good adminiftration of *juftice*, by making learned men *Judges*, whose province it is to execute the Law in all cafes ; and they provide for the advancement and prefervation of *Religion*, by making pious and learned men *Bifhops*, and ufe their advice and affiftance in matters relating to the *Church*, as he doth that of the Judges in cafes pertaining to the *Law* ; and as he doth other *Counfellors* in fuch things as have an immediate dependance upon the *Wifdom of State* ; and both *Bifhops* and *Judges* are bound to render an account of their actions to *Kings*, who have intrufted them ; and if they have been corrupt in the difcharge of their feveral Offices, they are equally liable to the Kings difpleafure, and to fuch punishments as the Laws have provided for fuch enormities, which are inflicted upon them by the *Kings authority*. And as no *foreign power* can be fo competent as the King's to adminifter this Juftice, fince it muft either controul it, or be controuled by it ; fo it is no eafie matter for the *Pope* to prove  
himfelf

himself a more *spiritual Person* than *Kings* are, who have been in all Ages thought to have somewhat of the *Priest* and the *Prophet* by their very *Office*, whereas some *Popes* have been pure *Lay-men*, when they have been chosen to that *Supreme office*, which is all the qualification they have to be more *Ecclesiastical* after; and very many have been chosen *Popes*, who never were *Bishops*, which is not a necessary qualification for that dignity, every *Deacon-Cardinal* being as capable to be elected *Pope*, as the *Priest* and *Bishop Cardinal*; and he that was a *Bishop* before consecrates no *Bishops* himself after he is *Pope*, but that function is performed by other *Bishops* by vertue of his *Commission* or *Bull*; and the same may as regularly be done by *Bishops* by vertue of *Kings Commissions* in their several Kingdoms, otherwise it would be in the power of *Popes* to extinguish the function of *Bishops* in any Princes Dominions; and therefore the *French Ambassador* declared in his Masters name to *Innocent the Tenth*, that if he persisted in the refusal to make *Bishops* in *Portugal* upon that King's nomination, they should chuse a *Patriarch* of their own, who should supply that defect. But God be thanked that *senseless usurpation* and *exemption* of the *Clergie* from  
the



the common justice of Nations, is pretty well out of countenance; and since the *Republick of Venice* so notoriously baffled *Paul the Fifth* upon that very point, other *Kings* and *Princes* have chastised their own *Clergie* for *transcendent crimes*, without asking leave of his *Holiness*; or treating them in any other manner than they do their *ordinary Malefactors*.

For the unity proposed and professed by us in the Creed, *I believe one holy Catholick and Apostolick Church*, if it be well considered in what time *that Creed* was made, which is not yet defined or determined by any Church; and if it had been made by the *Apostles themselves*, according to the fancy of some men, that every one of the *Apostles* should contribute his Article, it would then be *Canonical Scripture*, which it is not pretended to be; yet I think it is agreed by most learned men, that it was framed in the infancy of Christianity, and in, or very soon after the time of the *Apostles themselves*, and then it can have no other signification than *Credo Sanctam Apostolicam Ecclesiam esse Catholicam*; which was a necessary Article at that time, when the believing that the Church was to be *universal*, and to consist equally of *Gentiles*

as well as *Jews*, was one of the most difficult points of Christianity, and most opposed ; and for the Confirmation whereof the Apostles took most pains after they were all reconciled to it themselves ; and as it could have no other sence *then*, so the restraining it to any one Church *now*, or to make it serve for a distinction between Churches and Nations, and to produce a separation between them, must be very unnatural if any sence at all. To conclude then this *discourse of unity*, I know not how Mr. *Cressy* can refuse to submit to that good rule and determination that S. *Gregory* long since gave upon the third Interrogation administred to him by *Austin the Monk*, *Cum una sit fides, cur sunt Ecclesiarum diversæ consuetudines, & altera consuetudo Missarum in sancta Romana Ecclesia, atque altera in Galliarum tenetur? Respondet Gregorius Papa, Novit fraternitas tua Romanæ Ecclesiæ consuetudinem, in qua se nutritam meminit, sed mihi placet; ut sive in Romana, sive in Galliarum, seu in qualibet Ecclesia, aliquid invenisti quod plus omnipotenti Deo posset placere, sollicitè eligas, & in Anglorum Ecclesia, quæ adhuc ad fidem nova est, institutione præcipuâ, quæ de multis Ecclesiis colligere potuisti, infundas, non enim pro locis res, sed pro bonis rebus loca*  
L
*amanda*



*amanda sunt. Ex singulis ergo quibusque Ecclesiis, quæ pia, quæ religiosa, quæ recta sunt elige, & hæc quasi in fasciculum collecta apud Anglorum mentes in consuetudinem deponere.* If *Austin* had conformed himself to these Instructions, it is very probable that he might have had as good success in reconciling the *British Church*, who principally insisted against any deference to the *Roman*, not comprehending any possible reason for such a superiority; or if the successors of *Gregory* had been of his temper and Christian prudence, *Christendom* had been much *better united* at this day, or more *innocently separated*, and unanswerable reasons for the reformation of some errors which had unwarily crept in, or removing some scandals, which could not otherwise be kept out, would not have been so often rejected, upon no other reason than that the *Bishop of Rome* was not of that opinion, nor would whole *National Churches*, because they have with the consent of the Sovereign power removed some error which the other chuses to retain, be reviled with the names of *Hereticks* and *Schismatics*, and the *universal* be contracted within the *Province of Rome*, and not be allowed to be members of the *Catholick Church*, because they will not be subject

subject to that of the *Roman*, which would usurp the authority of condemning many more Christians than are contained within the community thereof. To make any *profession of a willingness to submit mens judgments for the sence of Scripture to a lawful General Council*, (besides that I do not know that there is any difference upon any Text of Scripture that concerns Salvation ) I confes I take it to be very impertinent, and in that respect not very ingenious, since it is manifestly impossible for any such Council ever to meet, whilst that of *Rome* challenges the sole power of calling it, and pretends to such a Sovereignty in it, that nothing must be debated by it, but what is proposed by the *Pope* or his *Legats*, and all *Kingdoms* or *Provinces* as well as *private persons*, who will not submit to his Sovereignty, shall be excluded from thence under the notion of being *Hereticks*; so that all *Protestants* must appear as *Delinquents* to be censured and condemned, which would be a strange condition to submit to, when no body can compel them to appear but their own Sovereigns: Nor can it be called a *free Council*, where all who ought to be looked upon as members of it, are not equally free. When *General Councils* were first called,



all the Christians of the world were one mans subjects, who could both compel as many of them as he thought necessary to be present, and to obey and submit to whatsoever was determined ; whereas now there being so many *Kings* and *Princes* who have much larger Dominions than the *Emperor*, and are equally Sovereigns in those their Dominions, and none of their subjects can appear there without their Sovereigns consent : And lastly, it being a *Catholick Tenent*, that how numerous soever the convention in Council is, and how universal soever the consent is in what is determined, the *Canons* made there are not obligatory to any Kingdom before it be received and submitted to in that Kingdom, upon which the *Council of Trent* is not yet received in *France*, and in many other *Catholick Countries* ; and therefore it will be very hard for Mr. *Cressy* to justify the defending or urging the authority of *that Council* in *England*, where it was never received, and hath been always rejected : And for these reasons it may reasonably be thought *morally impossible* for any *general free Council* ever to meet, which must grow every day more impossible as the *Christian Faith* is farther spread, and when the whole world is converted, as  
we

we do not only pray it may, but believe it will be ; it will be very hard for the *greatest Geographer* to assign a place for the meeting, where the Bishops from all parts may reasonably hope to live to. be present there, and to return from thence with the resolutions of the Councils into his *own Country*.

For the *Instruments* and *means of unity*, which Mr. Cressy says were left by our Lord to his Church, for the preservation of unity, ( besides that most of those means are as applicable to the Church of *England*, as to the Church of *Rome*, though none of them in the terms he uses appear to be enjoined or left by our Saviour ) let him but prove the *Ninth* and *Tenth*, *That the ordinary authority is established in the Supreme Pastor, the Bishop of Rome, and that his jurisdiction extends it self to the whole Church, &c. and in case any Heresies arise, or that any Controversies cannot be any otherwise ended, he hath authority to determine the points of Catholick truth opposed, &c.* I say let him prove this, and he hath no need of any of the other means ; and I will give him farther this advantage over me, that if he can prove that I am obliged to conform my judgment in any thing



to the *determination* of the *Pope* more than to the *determination* of the *Bishop of S. Jago*, I will go to *Mass* with him to *morrow*; and *Mr. Cressy* himself might be a good *Catholick* if he had not unwarrantably ( to say no worse of it ) subscribed to the *Bull of Pius the Fourth*, which is no obligation by the Council, when he submitted to his *new Ordination*, though he were of the same opinion. And if that *Tenth proposition* of his be the doctrine of the *Catholick Church*, the *Colledge of Sorbon* hath been often to blame in not consenting to it; and I know not how the *Jansenists* in *France* can be excused for paying not more reverence to the judgment and determination of *two Popes* upon the *five Propositions*; for *Alexander the Seventh* confirmed what *Innocent the Tenth* had first defined, nor was the silence that is since submitted to in those particulars, an effect of the *Popes authority*, but of the *Kings*, which amounts to little less than a *revocation*, at least a *suspension* of the *Popes Decree*.

The Argument that the Doctor uses from the *Tragical miscarriages* of *Popes* is very apposite and convincing to those Propositions which *Mr. Cressy* would persuade men to believe do establish his *personal*

*nal Supremacy.* He says that *our Saviour* hath committed a *Supreme jurisdiction* to the person of the *Bishop of Rome* over the whole Church, that in case any *Heresies* arise, or any *Controversies*, in *causis majoribus*, to determine the points of *Catholick truth*, &c. To which there can be nothing more substantially answered for confutation, than that the State of the Church must have been very deplorable and desperate, if that had been a *Catholick verity*, when *Pope Marcellinus* sacrificed to Idols, or when *Pope Liberius* turned *Arrian*, and would be much more lamentable in these days, when the Church must remain in perpetual *wardship* and *servitude* under the *Pope*, since no man can rationally expect a *general Council* to relieve her; and when there is no other definition of *Heresie* in the *Cæna Domini*, than that which contradicts, or is contrary to the doctrine or practice of the *Church of Rome*; and when the authority of the *Pope* is urged as the best expedient for the establishing peace and unity in the world; can there be any thing replied more pertinently for the conviction, than the mention of *those Popes*, who by the assuming that authority, and purely for the vindication of it, have caused more *Christian blood* to have been spilt, more



*horrible Massacres of Kings and Princes and People, than all the Heresies in the world, and all other politick differences have produced, if you cast in the Wars for the Holy Land, which may justly be cast upon the Popes account, and ( which is a circumstance very infamous as well as lamentable ) much the greatest part of this destruction and ruine proceeded from the perjury of Popes themselves, after they had promised and sworn to observe such pacts and agreements voluntarily entred into by themselves, or from the Dispensations they granted to others to break their Faith, and not to perform the contracts they had entred into; all which, he says, being granted, nothing will follow; whereas certainly it must follow, that the persons of such men are not capable or worthy of such trusts or authority, which is as much as those arguments are urged for. Mr. Cressy would be contented to confess that some Popes for about an Age or two did cause intolerable disorders in the Church and Empire; ( which by the way is argument enough against those personal qualifications ) upon condition that we would gratifie him with acknowledging that the Government of Popes did for a thousand years produce excellent order in the world; which we are so far from*  
*granting;*

granting, that as we must confess that they were so modest for half that time, as to make no claim to any such authority in Church or State ; so from the time they did claim it, it produced more blood-shed than all other quarrels whatsoever. And as Mr. *Cressy* must have the assistance of very good *Antiquaries* to name one War of a years continuance, that was ever composed by the *authority* or *mediation* of any *Pope*, where there can very hardly be named one solemn bloody War upon what Politick pretence soever it was at first entred into, but that hath been carried on either upon his *immediate advice* and *interest*, or *fomented* under-hand by his *Council* and *assistance*, of which the *Rebellion in Ireland* must be one of the latest instances. It cannot be denied that some Ages have been so ignorant and barbarous, that the Popes authority hath been sufficient to kindle the most cruel and the most unnatural bloody dissensions ; and he hath never failed in contributing his utmost power to that end ; and it can be as easily proved, that in this last Age many rebellions and ravenous Wars have fallen out, which might either have been prevented or quickly composed, as the late *Rebellions in France*, and those in *Catalonia*, being both between *Catholicks*,  
if



if he as a *common Father* would have interposed his *special authority*, and excommunicated those who he could not doubt were *in Rebellion*; but he never would be induced to apply his power to that good end. The *Supremacy and Sovereignty* of the *Bishop of Rome* was never the product of *peace*; it grew very fat, and the bulk thereof encreased to that untuly size in and by the most *bloody Wars* which *Christendom* hath ever been infested with, which makes it discernable enough what diet they chuse to feed upon; of which appetite their late *savage Bulls* against the *peace of Munster*, and that of *Osningbrooke*, when the *Empire* was even at its last gasp for want of blood, is too great a manifestation. Nor have they to this day, how little noise soever they now make, disclaimed any of those principles, or the pretence to any of that power, by the exercise whereof so many intolerable disorders, as Mr. *Cressy* confesses, were caused for about an Age or two in the Church, and in the Empire.

I wonder Mr. *Cressy* should accuse the Doctor for arguing less reasonably in mentioning the *Schismes* which have been in the *Church of Rome*, and the more modern disorders

disorders, by reason of the quarrels between Bishops and Monastick Orders about exemptions, and privileges, &c. But I wonder more at his unskilfulness in the Ecclesiastical History, when he says, that all the Schismes were after the Church was above twelve hundred years old, for before there were scarce any; which is so great a mistake, that my old kindness will scarce suffer me to take notice of it; The last Schisme (as I think) before the year twelve hundred was that between Alexander the third, and Victor the fifth, which was after the year eleven hundred and fifty, and is reckoned by all Ecclesiastical Writers to be the twenty fourth, or twenty fifth Schisme, and it is an unreasonable objection, that there can be no such power inherent in the Pope, as he assigns to him, when it is so frequently uncertain who is Pope, and that uncertainty hath continued so long, and all the Princes of Christendom divided in the reception of him, and the anti-Pope, sometimes three or four together, act, and do all that the true Pope pretends to do, and is obeyed as such in the Dominions of several Christian Princes; This sure cannot be thought a light argument, by any but such who think the pretence too frivolous to require



quire an argument against it ; and he says the mention of the quarrels between Bishops, and Monastick Orders, and between the Regulars, and the Seculars, and much more such stuff, implies no more, but that Subjects are often times Rebellious to their Superiours, therefore it were better there were no Superiours at all ; when such stuff is an unanswerable argument, that the authority with the which he would invest the Pope for peace, and unity sake, doth not produce either, where it is most submitted to ; He says very true, that it is not the Popes infallibility, but his authority which ends Controversies, which is a good argument that they must remain unended, when either party doth not acknowledge his authority ; and it seems the case is not very different, when both sides do confess it, for he says that all Catholicks do acknowledge that they are obliged at least to silence when imposed by the Pope, yet it cannot be denied, but that some have not complied with the obligation ; but that he says is not to be imputed to want of authority in the Pope, but to the unruliness of mens passions and pride, and I say it serves the Doctor's turn, if his authority be not such as can curb, and suppress the unruliness of the passions,

ons, and pride of his own Subjects. He will not understand how the Doctor can say, *that the Church of England makes no Articles of Faith, but such as have testimony, and approbation of the whole Christian World of all Ages, and are acknowledged to be such by Rome it self, and in other things she requires subscription to them, not as Articles of Faith, but as inferiour truths, which she expects submission to, in order to her peace and tranquillity.* Mr. Cressy is the only man alive that can find obscurity in this clause, and I confess his exception to it is so obscure, that I will rather rely upon the Readers understanding of the most exact plainness of it, than inlarge my self in any explanation, and I wish that he could say as much for the *Church of Rome*, that it makes no *Article of Faith*, but such as have the testimony and approbation of the whole Christian World of all Ages; our complaint is, that he multiplies articles of faith to that degree, that he will not suffer us to be saved for believing all that most Christians believed for a thousand years together, without the least doubt of their Salvation, nor will he yet let us know the full extent he would have our faith reach to, for we are no less obliged to submit to  
what



what *he* or his *Successors* shall declare hereafter to be *matter of faith*, than to what is at present contained in the whole *Canons of the Council of Trent*, which makes it absolutely necessary for the *peace of Conscience*, as well as the *peace of Kingdoms* to protest against, and as far as in us lies to *restrain* that *exorbitant authority*; but of all arguments it is a most pleasant one, *that if the Church of England believes nothing as of faith, but what the Popes, and Church of Rome do likewise believe*; Therefore it follows that the *Church of Rome*, notwithstanding its *Idolatry, Fanaticisme, &c.* failes in no necessary point of *faith*; which would be true, if it added nothing to that confessed *faith* that must destroy it. He then involves himself in his old circle of the *Churches authority*, and of that *Churches* being the *Church of Rome*, and of the residence of that authority being in the *Person* of the *Pope*, which whosoever refuses to submit to, must be an *Heretick*; to all which enough hath been said before; nor can I enlarge upon it, without saying somewhat that I have said before, which I have no mind to do.

We come now to the *Seventh*, and  
*Eighth*

*Eighth Chapters concerning Penance, &c.* upon which I shall enlarge the less, because the *Church of England* is so far from condemning *Confession* or *Penance*, that it uses, and commends both, and upon *Confession* always *satisfaction* is enjoined there, as much as in the *Church of Rome*; it is true that with us it is not so *positively enjoined*, that is, men are not *compelled to it*; nor are *those forms* used in ours, or *those interrogatories* administered, by which *those secrets are extorted* from Men and Women, which they would willingly *conceal*, and which may lawfully be concealed as in *their Church*, but *Penitents* are left to their *own liberty*, and their *own method* of drawing such information and comfort from their Confessors, as they believe most useful to them, which was the original end of *Confession*, and from which very many good *Catholicks* believe there is at present too great a deviation. God forbid the integrity and piety of any Church should be suspected, much less condemned for the evil livers who remain within the pale of it. No Church hath ever yet, nor any will ever be but the triumphant, without abundance of them; yet it being the *principal end*, and the most *manifest perfection* of Religion



*ligion* to introduce an *innocence of life*,  
 and a *sincerity of manners* into all those  
 who profess it, all Churches cannot too  
 severely affect that Discipline which hath  
 the greatest operation upon the lives, and  
 actions of their Children; whether there  
 are not some corruptions creeped into the  
 common practice of *auricular Confession*,  
 whether the *ordinary customary Confessors*  
 are not *too remiss*, or *over curious* in ex-  
 amining, and consequently in informing  
 their *Penitents*, or *too easie*, and *perfun-*  
*ctory* in their *absolutions*, will not become  
 me to determine, but Mr. Cressy well  
 knows that very many learned and pi-  
 ous *Catholicks* do publickly lament the  
 scandalous corruptions which have been  
 practised, and countenanced in that vital  
 part of their Religion. Who those *Apo-*  
*states from the Catholick Church* are, who  
 have left their *Monasteries* out of carnal  
 liberty, and carnal lusts, I am not at all  
 informed, but if they are so carnally  
 minded, I doubt some of them may be  
 instructed by him to ask him, how he  
 forgot what he had formerly believed, and  
 whether he was in a moment inspired to  
 answer to a new *Catechisme* full of new  
*Articles of Faith*? If conscience hath had  
 no influence upon them, they have been  
 very

very weak, and not *Roman Catholicks* enough to be tempted by the *Woman*, since they might have had the full use of her with much more good husbandry, and less guilt, without leaving their *Monasteries*; for it is a ruled and a vowed case by most, if not all their *Casuits*, that *fornication* is a less sin than *marriage*, and the reason they give is, that the last is living in *perpetual adultery*. Whoever hath lived in those places which are most inhabited by *Religious Men*, is very little conversant with the *Catholick* fame, if he doth believe the major part of *Religious Men* to be enough mortified against that liberty, though no doubt very many of them have subdued the temptation, and it will not only be *charity*, but *common justice* to think that those *Apostates* over whom Mr. *Cressy* so much insults, have been governed by their Conscience, since it was hardly possible they could be invited by the *Woman*, having enough of that Sex at their devotion, without the obligation, and impediment of marriage; and till Mr. *Cressy* informs us why *Monasteries* are better *Schools of Holiness and Devotion*, than *our Colledges* are, whose Discipline is as severe, admitting cleanliness be to be preferred before slovenliness, and doctrine



much stricter, enough hath been already said for their vindication, and need not be repeated.

I think I understand the excuse that *Mr. Cressy* makes for the notorious transgressions which have been in the matter of *confession*, and *absolution*, in reference to which he says the Doctor is not ignorant, that *not very long since*, among several dangerous positions collected out of some modern Casuists, such scandalous relaxations in administering the Sacrament of Penance had a principal place, all which were not only condemned by the Bishops of France, almost in every Diocese, but also a Book, the Author of which undertook to defend them, was solemnly prohibited, and condemned by the Pope, since which time he says such doctrines have been wholly restrained, and silenced; to which I shall only say, that these modern Casuists continue still the greatest Confessors in all Catholick Countries, and it is observable that not one amongst them, hath ever yet renounced, or disclaimed one of those dangerous Opinions or positions which stand so condemned, and it can therefore hardly be known that such doctrines are wholly restrained,

strained, and for their being *silenced*, which they urge still as a matter of *great reformation* in those loud differences, and as if all the passions, and inconveniencies which arise from thence were thereby suppressed, if not extinguished, whoever hath any conversation with those adversaries may quickly discern, that neither of them hath laid aside their propositions, or the animosities against each other, and the silence contributes so little of charity that *poor Monsieur* ----- since he was known to be the Author of the *Provincial Letters*, can scarce enjoy peace in his Grave; Indeed if the *Bishops of France* were not over-powred, and even silenced too, by the *Regular Clergy*, those excesses would in a short time be well reformed; The danger is, that in the method and form of customary confessions, there remains still a contention between the *Authority of the Scriptures*, and of *the Church*, without which it could hardly fall out, that so many men, who all hours of the day and of the night indulge to themselves, even without concealing it, the practice of those sins which the Scripture hath prohibited under the *penalty of damnation*, cannot be seduced by example, or importunity, hardly by sickness, to eat flesh upon a day of absti-



nence, nor from prophane or unclean discourse in that very time, which can proceed from no other principle, than that the disobeying the *injunctions of the Church*, ( which without doubt ought to be observed ) is a *greater sin*, than those of our Saviour ; and men would not run to *confession* as they wash their hands, with a resolution to make them less clean as soon as they have done. If those fountains of *confession* and *absolution*, from whence so many draw the waters of life, come to be poysoned or prophaned, they were much better be dryed up for a time, or carefully inclosed that men might not resort thither, till they are better instructed in the use of them ; and we may without breach of charity believe that very odious corruptions and presumptions had broken into those sacred offices, when the Church itself took so much notice of it, and could not prescribe a more secret remedy than a *publick Bull*, which *Pope Pius the fourth* thought necessary to publish, *Contra sacerdotes, qui mulieres pœnitentes in actu Confessionis ad actus inhonestos provocare, & allicere tentant, Bul. To. 2.* Nor can we suppose that this remedy wrought its effect, when *another Pope* near one hundred years after was compelled to renew and  
inlarge

inlarge that *Bull* with greater penalties, as *Pope Gregory the fifteenth* hath done, *Contra sacerdotes in confessionibus Sacramentalibus pœnitentes sollicitantes*, *Bul. To. 3.* In which it is observable, that a greater latitude is permitted to *Confessors* for the discovery of this *horrible impiety*, than is allowed for the discovery and prevention of the *foulest Treason*; and after all this, the condemning the dangerous positions of the *modern Casuists* hath been found as necessary, which is still an argument that somewhat was still amiss in the administration of those Offices.

That great reverence was paid to the memory of many excellent persons after their death, by visiting their Tombs, and other commemoration of their virtues, and noble actions, hath great testimony from antiquity, as ancient as we have any evidence of the practice of any formal devotions amongst Christians: As the *Primitive Christians* amongst the *Jews* did not decline going to the Synagogues, nor the practice of all things which were in custom with that Nation, when the same could be innocently performed; so amongst the *Gentiles* they observed whatsoever was in great reverence amongst them,



them, as the paying respect to the memory of their Ancestors always was, and that did not contradict or offend any Christian Precept; and it is not improbable that they might take that practice from them, since the *visitation of the Tombs and Sepulchres of Martyrs* is as ancient as *Martyrdom it self*: but that those forms of *Prayer for the dead*, which are now practised, in the *Roman Church*, were in use amongst Christians *from the beginning till Protestantism arose*, Mr. Cressy will not prove; and there is too great reason to doubt, that whosoever doth believe, that enormous sins which are unacknowledged and unrepented of at the death of the sinner may be expiated, and consequently must be pardoned by what they who live after him can do for him, hath a great temptation to live without that strict guard upon his affections, and his passions, which he might otherwise believe to be necessary. But I do not think that any but *illiterate Catholics* have that opinion, whether the most learned amongst them are not well content, that the rest in this, and many other particulars should believe what they themselves do not believe, I refer to Mr. Cressy; assuring him likewise, that if I did think that my Prayers, or any thing else

else I could do, could purchase the least ease to the Souls of my Friends, or of my Enemies, I would pour them out with all my heart, and should not fear any reprehension from the *Church of England*, which hath declared no judgment in the point, except it be comprehended in the *Article of Purgatory*, and then the censure is no more, than that it is a *fond thing*, which in that case I would be content to undergo; and for the many *Masses* which are usually said for them, and which seems to give *rich sinners* some advantage, I will say no more, than that to my understanding that *Priest* who believes his *Mass* gives any benefit to the *departed Soul*, hath much to answer that he doth not say it for *charity*, but takes *ten pence* or a *shilling* (at the rate that *Masses* are sold in that climate) which seems to be more *literal Simony* than any act that passes under that reproach.

For the matter of *Indulgences* Mr. Cressy seems to be intirely of the Doctors judgment and opinion, and therefore I cannot but wonder and lament, that it being upon the matter the only Chapter in which he hath treated him with civility, he chuses to conclude it so rudely, as to say that every prudent Reader will easily discover from



*how poysonous a heart it issues, and to how unchristian an end it was directed. My exceptions to Indulgences is, the deceit and fraud that is in them, and the circumvention of the common people, from which the Church it self cannot be excused ; there is scarce a Village in all the Catholick Dominions of the world, which hath not one day in the year, if not more, the benefit of an Indulgence, to obtain which they visit such and such places and Churches so many times, and in this expedition, people of both sexes, the lame and the blind tire themselves, when whoever can read Latin finds, that if he complies with the Precepts and Injunctions, which are the conditions of every Indulgence of hearty repentance of all their sins, and a sincere amendment of life, and the like, he shall be sure to enjoy all the benefits, and more than are promised by that Indulgence, though he should lie in his bed, whilst others make those perambulations ; and yet this kind of fatuity is the ground of all those Indulgences, and of the Pilgrimages which are undertaken, except for Penance, whereas if the conditions be performed, they have no need of the Indulgence, and if they be not, they have no benefit by it, though it costs even the poorest people some money,*

ney, which they cannot well spare in most places.

Mr. Cressy is not so sturdy a maintainer of all the points in difference with the *Roman Church*, but he would willingly part with the *Prayers in an unknown tongue*, though he says *there is scarce a rustick so ignorant, but well understands what the Priest does, through the whole course of the Mass*; but I must confess my self so much more ignorant than *his Rustick*, that though I have seen many *Masses*, I never heard any, nor saw any Congregation so intent, as if they did desire to hear any thing that is said, but *whisper, and talk, and laugh*, except only at the *Elevation*; and if the Congregation be great, especially at a *high Mass*, it is hardly possible that any considerable number of them can understand one word that is spoken; nor is it held *necessary*, for as the Priest takes more than ordinary care by an *affected and industrious pronunciation* not to have what he says understood, so the people generally think themselves only concerned in being present, and that it is not necessary for them to hear or understand what is spoken, because all that relates to them is done, and completely performed by the  
Priest.



*Priest.* He confesses that *it was far from being the Churches primary intention, that the publick office should be in a tongue not understood by the people, for it was at first composed, he says, in the language generally spoken and understood through Europe; by which I suppose he means the Latin tongue, in which he is much mistaken, both that Latin was generally spoken and understood through Europe; I am not sure that it was the language of all Italy it self, or that in the first composing of Liturgies, they were all one and the same, or in one Language. In the East, and throughout the Greek Church we are sure they had, and still have different Liturgies, and we have no reason to believe, that in the Latin Church the Liturgies were the same throughout the West, but were such as the Bishops allowed, or made for their own Dioceses. We know that the British Church retained its Liturgie for many years; and that it was near, if not above one thousand years ( for it was not till the time of Gregory the Seventh ) before Spain parted with the Gothish Liturgie, and accepted that from Rome; and how many alterations have been since made in it, is known to all who will inform themselves; and after all, I think S. Ambrose's*  
*Missal*

*Missal* is still retained in *Milan*, notwithstanding the *Bull* of *Clement the Eighth*, and of the *succeeding Popes*; and therefore I cannot doubt but that and very many particulars in common practice, are parts of that *Religion of State*, which may without breach of charity or unity, be altered and reformed by the Sovereign in such order as such mutations are made for the advancement of *Gods service* in such a *Kingdom* or *Province* for which it is made. But *Mr. Cressy* would find himself as much deceived even in the making up that breach, if the *Popes* consent be necessary to it, as he was formerly in his draught of a *protestation* or *subscription* for the fidelity of the *English Catholics*; yet we know that *Pope Pius* in the beginning of *Queen Elizabeth's* Reign, was very willing to have dispensed with the usage of the *English Liturgie*, the *Communion in both kinds*, and whatever else was practised in *that Church*, upon condition that the *Popes authority* and *supremacy* might have been resettled in *that Kingdom*, which he knew would be a good bargain, and enable him to undo all the rest when he should think it necessary; but *Mr. Cressy* would have proceeded more warily if he had before he left the *Church* in which he was first ordained



a *Priest*, procured a Reformation in those two particulars, for which he is now so willing to compound, *Indulgences* and *the praying in an unknown tongue*, which are greater blemishes in the *Church* he hath betaken himself into, than all he hath left in that, which he is departed from.

We are come at last to the Doctors exception against the *Church of Rome* denying the *reading of the Bible* indifferently; and with this exception Mr. Cressy makes himself very merry, as if the principles of the Religion of the *Church of England* must fall to the ground, or, as he says, utterly go to wrack if that liberty were denied; for how then should every sober enquirer into Scripture frame a Religion to himself? And so pleases himself with endeavouring to periwade others, contrary to his own conscience, that every one of the *Church of England* hath liberty to frame a Religion to himself, whereas he well knows that every member of the *Church of Rome* hath as much liberty to frame a Religion to himself, as any one of the *Church of England* hath, who is as much obliged to conform himself to the doctrine of *that Church*, as the other is to that of *Rome*. And for the opinion it hath of the *Scripture*, it answers for it self in these

these words ; Article Sixth, *Holy Scripture containeth all things necessary for salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation* : How will this serve his turn to *frame a Religion to himself* ? But then he recreates himself with a Dialogue which he makes between *the Doctor* and one of *his Parishioners*, which if he pleases, is his own case, whilst he triumphs in his conquests of those poor people, which he perverts ; what do those simple creatures know of the *authority of the whole Church*, when he amuzes them with points of Controversie of *good works*, and of *Christs very flesh and blood in the Sacrament*, contrary to the very evidence of all his senses, to which all miracles have been subjected ; have those people any other knowledge or information of the sense of the *Catholick Church* than from him ? and would it not better become them to answer him, that in those points they would chuse rather to believe their *own Minister*, to whom the care of their Souls is committed, than him who is a *stranger* to them ? or if they have heard of him, they ought the less to believe him.



him. Whoever knows the Doctor and Him, or hath carefully perused their writings, cannot be blamed for preferring the former before the latter. *But then how can these people who read the Scripture, and appeal to it, know that they have the true Scripture, which is the word of God?* which is a worn-out question, that hath been as often answered as asked. The *Church of Rome* hath no other evidence of the truth of it, than *we have*, and the *Tradition* that hath derived it, doth as much belong to the *Church of England*, as to *the other*; there is no difference between us in any particular that relates to *Tradition*, where the *tradition* is as *universal* or as *manifest* as it is in that of the *Scripture*. The Doctor is so far from saying or thinking that *every Christian is to be a judge of the sence of Scripture*, that he doth not believe that *every Church* is fit to be a judge of it; nor doth it appear that the *Church of Rome* it self, which would be thought to be *Catholick*, and *instar omnium*, doth pretend to understand, much less to judge of the sence of the *whole Scripture*; and yet a very weak member of either may clearly understand the sence of those particular places, which are necessary to be understood for his salvation; as no man is so ignorant

norant as not to know what the sence of  
*Adultery*, and of *Theft*, and *Murder*, and  
 the like, which he is forbid to be guilty  
 of; and if he be so ignorant, he will not  
 be the more inclined to detest them by  
 reading the *School-men*; and if he be of the  
*Church of England* he knows whither to  
 repair for advice and counsel in difficult  
 cases, and refuses not to submit to it. But  
 that no authority may be able to do us  
 good, he hath obtained a very extraordi-  
 nary faculty to answer and avoid it, and  
 which is the nearest to smelling it out with  
 his Nose that I have been informed of.  
 The Doctor to prove that the Christians  
 in all times were indulged and exhorted to  
*read the Scriptures*, besides many other ar-  
 guments, backs his demonstrations, as  
 Mr. *Cressy* confesses, with an army of the  
*ancient Fathers*, who are cited by him,  
 and their doctrine acknowledged by sever-  
 al late *Catholick Divines* of the most emi-  
 nent account, and which he himself con-  
 fesses to be true; but he says notwith-  
 standing that *no Catholick, nor he thinks any*  
*other man in his right wits will grant that*  
*every Porter, Cobler, or Lavondress is ca-*  
*pable to instruct themselves by reading the*  
*Scriptures alone, or to clear the doctrine of*  
*the mystery of the Holy Trinity, the Incarna-*  
tion



tion of our Saviour, the Proceſſion of the Holy Ghost, &c. In all which I do not know that he hath an adverſary. After he hath asked the Doctor a queſtion or two of his own judgment, concerning the *Fathers* concessions in thoſe caſes, whether they did not ſuppoſe that they to whom they gave this license, would *for the ſence of difficult points have ſubmitted their judgments to the Church*. But then he undertakes to know, that if there had been ſuch an *Architect of principles*, as the Doctor, in the time of the *Fathers*, they would not have been ſo zealous in their exhortations to a promiſcuous reading of *Scriptures*. For he ſays, and hopes you will take his word for it, that the Doctors *principles do evidently contain the moſt pernicious Soul-destroying Hereſie that ever aſſaulted Gods Church; principles which baniſh peace, charity, humility and obedience utterly from the Church and State*; which if true, as they could never have entred into the Doctors thoughts by reading the *Scriptures*, ſo there can be no ſuch antidote to expel thoſe poyſons, as by the *Scriptures*; for I will undertake to ſhew very plain places in *Scripture*, of the ſence whereof there is no doubt made, for the confutation of all *those principles*; and  
if

if he be of the *Philosophers* mind, that more *Syllogisms* can be made for truth than against it, he will not think the worse of *reading the Scriptures* for those principles; yet he concludes, that if *the Fathers* had foreseen these mischiefs, they would never have given such advice; yet he does confess that *the four first general Councils* never put any such restraint upon the *reading the Scriptures*; for which he gives as good a reason as his answer concerning the *Fathers*, because of the difference between the *Heresies of those times*, and the *Heresies of these times*. The *Inventors of the ancient Heresies*, he says, were great learned *Prelates*; and subtle *Philosophers*, and the object of their *Heresies* were sublime mysteries of Faith, examined and framed by them, according to the grounds of *Plato's* and *Aristotle's Philosophy*, &c. Hence, he says, it come to pass that in those days the *Scriptures* might be read freely enough by ordinary *Christians* without danger, especially considering their intention of reading them was not to find out a new Religion, but to instruct themselves in piety, and to inflame their hearts in the Divine love: pag. 161, 162. But our modern *Heresies* (he says) are of a quite different complexion, they are conversant about matters obvious to the weakest capacities,



*pacities, as the external administration of Sacraments, the jurisdiction of Superiors Civil and Ecclesiastical, the manner of mens devotions, the institution of Religious Orders, the obligation of Vows, the Ordinances of the Church touching Fasting, Matrimony, Celibacy, paying of Tithes, &c. Or if about sublime mysteries men are taught to examine such mysteries by natural reason, and the verdict of their outward senses.*

Is not the *English* or *sence* of all this, that towards the conviction of the highest and the greatest *Heresies* which ever were in the Church, and which were only worthy of the name of *Heresies*, and were condemned as such by the pure and strong evidence of *Scripture*, the *reading of the Scriptures* might be permitted, at least might be read without danger; especially because the intention of reading them then was, that men might be the better for it: But that now in these *modern Heresies*, upon the *Sacraments*, and the *institution of Religious Orders and Vows, &c.* the *reading the Scriptures* are *pernicious*, and serves only to find out a *new Religion*? I can in truth collect no other *sence* than this from Mr. Cressy's distinction between the *ancient and modern Heresies*; or for his conclusion, that

that those *godly Fathers* who are cited by the Doctor, and truly cited, as he confesses, had lived amongst us, or if such *Heresies* had been then spread amongst their Disciples, they would not have been so zealous in their exhortations to a promiscuous reading of Scripture. I think they would, because I am sure they would have had the same reason, and would have wondered how any differences of opinion upon the *Civil or Ecclesiastical jurisdiction*, upon the *manner of mens devotions*, or upon the *institution of Religious orders*, or the rest, come to be called *Heresies*? And who had authority to declare them such? If nothing that hath reference to any of these particulars was in practice in their time, we have the less reason to acquiesce in the new invention of them; and it will be the more worth our enquiry, whether they who have put that brand upon them, were not rather *parties* than *judges* and *gainers* by their *determinations*. If those particulars can neither be confirmed by *Scripture*, nor defended by *reason*, we need not be troubled for their being called *Heresies*, though there were no *Scripture* against them, nor *reason* to confute them; both which we conceive we have clearly on our sides; let us examine them in order.



Concerning the *external administration* of *Sacraments*, we take upon us to say, that they rob the people of *half* that which *our Saviour instituted*, and that ( besides the *novelty* of it, for we say it was near, if not full *one thousand years* before that violence was offered to *Christianity* ) they may as well defraud them of *both*, as of *either* of the *species*, and the answer they give to it, can give no reasonable satisfaction to any ; for to that allegation that *the body* cannot be without *the blood*, and consequently *the bread* contains *both*, if our Saviour had thought so, he would have instituted it in that manner ; the whole obligations of mystery depending only upon the institution, then our Saviour well knew that in the sense they put upon it, it would have been an institution directly *contrary to the Law*, which our Saviour never violated, for the eating the *flesh* with the *blood* was *utterly unlawful*, and what was unlawful in the institution, cannot become lawful since, by any authority under Heaven ; and therefore they who cannot be suffered to receive it in *both species*, are without the *benefit of the Sacrament* that was instituted by our Saviour, and that is all I shall say of the *external administration*. For the *examination of the mysteries* by *natural reason*,  
and

and the verdict of their *outward senses*; I shall only ask whether those *outward senses* are *proper judges*, that *that is bread*, and *that is wine*, by their *sight*, and their *taste*, and their *feeling* it, before the *consecration*, which no body will deny. How different the operation thereof may be after that *mysterious action*, and the *spiritual effect* of it, no man pretends to make a judgement by his *outward senses*, but if he be admitted to taste both after the consecration, why his senses should not be as competent discerners whether they remain still *bread* and *wine as they were*, or are become *flesh* and *blood*, which they *were not before*, I cannot comprehend; no more than why we should be bound to understand those few words *literally*, which are so evidently contradicted by our senses, which no other miracle ever was, rather than many other *metaphorical* and *allegorical expressions* in which the Scriptures abound, and which cannot be more controuled by the outward senses than this is. For the *jurisdiction* of *Superiors Civil* and *Ecclesiastical*, what Judge can there be, but the Laws of that Kingdom where such jurisdiction is to be exercised, and of that Church which ought to settle the publick manner of mens devotions? For the *institution* of Re-



*ligious Orders, and the obligations of Vows, the Bishop of Rome himself doth not pretend any power or authority to erect any Monastery, Colledge or Religious House in any Kingdom or Province, without the consent and approbation of King or Prince, to whom the Sovereignty belongs ; and if they do admit such institutions to be made, and such obligations by vows to be entred into, as are prejudicial to the peace and happiness of their Dominions, the institution is theirs, and not the Popes ; and when their reason or their experience discovers any mischief or detriment to their other subjects, to redound from those Institutions, either in their original or by new orders and concessions, or that the subjects under those Institutions are become less their subjects, than their other fellow-subjects are, and that they depend more on some foreign Prince than on them in their own Territories ; they may, and ought to alter the form and institution, or to suppress if they cannot reform the whole ; and if they cannot do this, they cannot provide for the peace and happiness of the people committed to their charge : And the like for fasting, ( that is, the observation of publick Fasts ) Celibacy, paying of Tithes, they can be no other-*

otherwise regulated, than by the Civil and Ecclesiastical Laws of every Nation and Province, and are so regulated, and not in the same manner in all the *Catholick Kingdoms and Provinces in Europe*. And therefore since that is the greatest objection Mr. Cressy makes against the reading of the Scripture, that the *contradictions* which arise upon those particulars may be improved and inflamed into *Heresies* by the passion and humor of the *Court of Rome*, we will rather acquiesce in the advice of the *Primitive Fathers* of the *Church*, and believe that what the *four first general Councils* did not prohibit us to do, we may lawfully continue the practice of; and since the *Church of England* in conformity with the purest antiquity, permits and enjoyns us to *read the Scriptures*, we will obey its directions, without caring what that of *Rome* forbids.

Mr. Cressy comes now in excuse of his just indignation against the Doctor's Principles, to discover a secret that *his own unhappiness, if not guilt, gave the first occasion, that those principles should be known, and received into the Church of England*; and this discovery must be the more ingenuous, because *he is sure no man*



now alive knows any thing of it ; Then he tells you a story of his accidental finding, and buying at a Book-sellers Shop *Monsieur Dallies* Book , *Of the true use of the Fathers*, which he shewed that night to his Noble Dear Lord Lucius Lord Falkland, who reading a little of the Contents , desired him to give it to him, which he willingly did, and that my Lord shortly after sent him a most civil Letter full of thanks, both in his own, and Mr. Chillingworth's name for that small present, telling him that that little Book had saved him a most tedious labour of reading almost twenty great Volumes , and then tells another story of Mr. Chillingworth ; and I confess when I read this notable discovery, and knew that I was no great stranger to the transactions which had been in that time in that company, I could not suddenly comprehend what his meaning or purpose was in making that relation , but I quickly found that all his meaning was, under the stile of his Noble Dear Lord (as in truth he deserved from him the highest expressions of gratitude he could utter ) to traduce the memory of that incomparable Lord, and to cause him to be thought a Socinian, and I cannot enough lament that he hath found credit enough with two or three Persons  
of

of the *Church of England* (who I am sure never knew, I think never saw that *excellent Person*) to take upon them to asperse a *Noble man* of the most *prodigious learning*, of the most *exemplar manners*, and *singular good nature*, of the most *unblemished integrity*, and the *greatest Ornament* of the Nation, that any Age hath produced, with the Character of a *Socinian* ; Mr. Cressy well knows that before that time of his Journey into *Ireland*, in the Year *One thousand six hundred thirty eight*, that *Noble Lord* had perused, and read over all the *Greek*, and *Latine Fathers*, and was indefatigable in looking over all Books, which with great expence he caused to be transmitted to him from all parts, and so could not have been long without *Mr. Dallies Book*, if *Mr. Cressy's* presenting it to him, had not given him opportunity to have raised this scandal upon his memory, nor could that Book have been so grateful to him, if he had not read the *Fathers* ; For *Mr. Chillingworth*, if *Mr. Cressy* had not been very wary in saying any thing that might redound to the honour of any of the *present Prelates*, he cannot but know that the *present Arch-Bishop of Canterbury*, had first reclaimed him from his doubtings, and they were no more



more, nor had he ever declared himself a *Catholick*, except being at *S.Omers* amounts to such a Declaration, before ever he was sent for by *Arch-Bishop Laud*; and I am very much deceived, which I think I am not in that particular, if *Mr. Chillingworth's* Book against *Mr. Knott* was not published before the time of *Mr. Cressy's* Journey in *thirty eight*, into *Ireland*, and I know had been perused by him, and therefore *Mr. Dallies* Book could not interrupt him in his study of the *Fathers*, nor induce him to fix his mind upon *Socinian grounds*, which now serves his turn to reproach all men, and the *Church of England* itself, for refusing to believe his miracles, or to submit to that authority to whose blind guiding he hath lazily given up himself, and all his faculties; Yet he does so much honour to *those grounds*, that he does confess, that they obstructed a good while his entrance into the *Catholick Church*, the contrary whereof I know to be true, as much as a negative can be true, and that he never thought of entering into the Religion he now professes, till long after the death of the *Lord Falkland*, and *Mr. Chillingworth*, nor till the same *rebellious power* that drove the *King* out of the *Kingdom*, drove him likewise from

from the *good preferments* which he enjoyed in the *Church*, and then the *necessity*, and *distractiō of his fortune*, together with the *melancholick*, and *irresolution in his nature*, prevailed with him to bid farewell to his own reason and understanding, and to resign himself to the conduct of those who had a much worse than his.

If the having read *Socinus*, and the commending that in him, which no body can reasonably discommend in him, and the making use of that reason that God hath given a man for the examining of that which is most properly to be examined by reason, and to avoid the weak arguments of some men, how superciliously soever insisted upon, or to discover the fallacies of others, be the definition of a *Socinian*, the party will be very strong in all Churches; but if a perfect detestation of all those Opinions against the *Person*, and *Divinity of our Saviour*, or any other doctrine that is contrary to the *Church of England* (and the *Church of England* hath more formally condemned *Socinianism*, than any other *Church* hath done, as appears by the *Canons*, of *One thousand six hundred and forty*) can free a man from that reproach, as without doubt it ought to do: I can  
 very



very warrantably declare that that *unparallel'd Lord* was no *Socinian*, nor is it possible for any man who is a *true Son* of the *Church of England*, to be corrupted with any of those *Opinions*. But in truth if *Mr. Cressy* hath that *Prerogative in Logick*, as to declare men to be *Socinians*, from some propositions, which he calls *Principles*, which in his judgment will warrant those deductions, though he confesses *he does not suspect the Doctor will approve such consequences, yet he is confident with all his skill he cannot avoid them*, that is, he is a *Socinian* before he is aware of it, and in spite of his teeth; this is such an excess in the faculty of arguing, as must make him a *dangerous Neighbour*, and qualifies him excellently to be a *Commissioner of the Inquisition*, who have often need of that kind of subtilty, that will *make Heresies* which they cannot find; All this invention is to perswade his new friends, of that which they call the *old Religion*, that his *old Friend's Religion* is *new*, that they have no reverence for antiquity, no regard for the *Authority of the Fathers*, and only make use of their *natural reason* to find out a *new Religion* for themselves; whereas in truth whoever will impartially, and dispassionately make the  
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enquiry, shall find that there is no one *substantial controversie* between the *Roman*, and the *Church of England*, but what is matter of *Novelty*, and hath no foundation in *Antiquity*, and that the *Fathers* are more diligently read, and studied in *our Church*, than they are in *theirs*, and more reverence is paid to them *by us*, than *by them*, though neither they nor we, nor any other Christian Church in the World, do submit or concur in all that the *Fathers* have taught, who were never all of *one mind*, and therefore may very lawfully have *their reasons* examined by the *reasons of other men*; This that I say concerning the *reading*, and the *reverence* paid to the *Fathers* ought to be believed till they can produce one *Prelate*, or *Member* of the *Church of England* who hath ever used such contemptuous words of the *Fathers*, *Ego, ut ingenuè fatear, plus uno summo Pontifici crederem, in his quæ fidei mysteria tangunt, quàm mille Augustinis, Jeronymis, Gregoriis, &c. Credo enim & scio, quòd summus Pontifex in his quæ fidei sunt non posse errare, quoniam authoritas determinandi quæ ad fidem spectant, in Pontifice residet* which are the words of *Cornelius Mussus* an Italian Bishop, and much celebrated amongst them  
for



for his extraordinary learning, in *Epis. ad Rom. cap. 14. pa. 606. Michael Medina* a man as eminent in the *Council of Trent* as any who sat there, in the debate whether a *Bishop* was Superiour to a *Presbyter*, *jure Ecclesiastico*, or *jure Divino*, when they who sustained the former, alledged *Saint Jerome*, and *S. Augustine* to support their opinion, *Medina* said aloud, *Non mirum esse si isti, & nonnulli alii Patres, re nondum eo tempore illustrata, in eam hæresim incidissent*; How would *Mr. Cressy*, and his Friends insult, if a Doctor of the *Church of England* should publish in Print by the authority of the Church, *Illud asserimus, quo juniores eo perspicaciores esse Doctores, & contra hanc quam objectant multitudinem, Respondemus (inquit) ex verbo Dei, Exod. 23. In judicio plurimorum non acquiesces Sententiæ ut à vero devies*, and yet they are the words of *Salmeron*, a man of great learning amongst the *Jesuits*, and confessed of all men to be so, in *Ep. ad Rom. 5. dif. 51. pa. 468*. How would they triumph upon the modesty of one of our Clergy, if when he had reckoned up the opinions of most of the *Fathers* upon a difficult Text of *Scripture*, he should conclude, *Sed si meam quoque sententiam avertit audire, liberè fatebor,*

bor, in nulla prorsus earum, meum quale-  
 cunque judicium acquiescere; and yet these  
 are the words of Maldonate in his Com-  
 mentary upon the 11 verse of the 11 ch. of  
 St. Matthew, *Qui est minimus in regno Cæ-  
 lorum major est Johanne Baptista*; The que-  
 stion is not whether these very eminent  
 Men, and great Scholars, for such they were,  
 said well, and reasonably, but whether they  
 who assume this liberty, should reproach  
 us who never mention the *Fathers* but with  
*veneration*, and rarely dissent from them,  
 but when they dissent from one another,  
 for taking less liberty, or whether they do  
 ingenuously to desire the People should be-  
 lieve that they are so severe observers of  
 the Doctrine of the *Fathers*, that they ne-  
 ver tread out of their steps.

Why may it not become the *Church of  
 England* to use the same expressions which  
*Cardinal Cajetan* so long since did in his  
*Preface* to his *Commentaries* upon the  
*Books of Moses*, in his excuse for having  
 rejected many expositions of the *Fathers*,  
*Solis sacræ Scripturæ authoribus, reservata  
 authoritas hæc est, ut ideo sic credamus esse  
 quia ipsi sic scripserunt*? Why may it not  
 become any particular member of that  
*Church* in a particular point, it may be but  
 in



in a *particular expression*, to differ from a *particular Father*, when *Petavius*, who had as exactly read the *Fathers*, and was as great a *Master of universal Learning* as this Age hath produced, presumes to say, *Multa sunt à sanctissimis Patribus, præsertim à Chrysostomo in homiliis aspersa, quæ si ad exactæ veritatis normam accommodare volueris, boni sensûs inania videbuntur*, in *Epipha.* pa. 244. These, and very many more of the like animadversions, and detections by *Monsieur Dallie*, anger, & vex *Mr. Cressy*, and his *new Friends* much more than any disrespect he is guilty of towards the *Fathers*, of which they cannot assign one instance; all that he says, besides the mentioning them always with all possible reverence, is no more than what *Mr. Cressy* says of them, and of the *four first general Councils*, and which indeed was the cause of *Monsieur Dallies* writing that Book; that those *Holy men*, nor the *times in which they lived*, knew any thing, or had heard of any of the points, especially in *controversie* between us, and the *Church of Rome*, and therefore that it was a vain affectation to appeal to them for a *decision*; I do not much wonder at any thing *Mr. Cressy* says, upon this argument, for he owed to himself some extraordinary obser-

observation, to make his tale of presenting that *unlucky Book* (as he calls it) of *Mr. Dallie*, to *My Lord Falkland*, and which he says *perswaded Mr. Chillingworth to have a light esteem of the Fathers*; but I cannot but admire, and grieve, that he hath so much credit with any member of the *Church of England* how obscure soever, as to perswade him to have the same opinion, and thereupon to assume the Licence, and the rashness to asperse (as far as his talent can contribute unto it) the memory of that most loved, and most esteemed *Lord Falkland* (whose name he is not worthy to pass through his mouth) with the odious reproach of being a *Soci-nian*, and that when no Person of the *Church of Rome* hath had the courage in so many years to attempt the answering that *Book de usu Patrum*, one of the *other Church* should think it necessary to take the quarrel upon him, and without any reason, or any instance of moment, reproach *Mr. Dallie* with his light esteem of the *Holy Fathers*, in language not in any degree decent: nor was the matter, or the manner at all necessary to the other part of his *Book concerning the Church of England*; nor can any Man who is disposed to make that enquiry, meet with a  
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greater encouragement to pursue it, than by having read that Book of Mr. Dallies.

I am glad I am now come to Mr. Cressy's *conclusion*, which is not long, and consists in a *softer* and more *civil* kind of *scolding* than the other parts of his Book, but with the *same bitterness*, and hath in truth in it somewhat of ingenuity a man would not have expected; for after so many reproaches almost in every page of his Book of being a *Presbyterian*, an *Independent*, an *Hypocrite*, indeed all the calumnies cast upon him, which a *good wit*, and an *ill nature* can suggest; he confesses at last that the Doctor in one of his Books, and the place he cites, declares, *That the Church of England upon the greatest enquiry he can make, is the best Church of the World*, which is a greater and fuller vindication of him for all the contumelious aspersions cast on him, and a more ample and clear testimony, because it is more innocent, that he is a *true son* of the *Church of England*, than any Mr. Cressy can produce of his being a *Roman Catholick*. Will any *Presbyterian*, or *Independent*, or *Anabaptist* make *that Declaration*? he well knows they neither can nor will whilst they retain the principles of their parties, and they cease to be  
of

of either party as soon as they make *that declaration*; he confesses that the Doctor hath subscribed, and submitted to, and practises all that Church requires of him, and hath farther unprovoked given this ample testimony to it, that he was not obliged to do, and which no man can give, that is divided in his affections, and equally inclined to another Church that differs from it; and yet he is so jealous of the honour and security of the *Church of England*, that *Church* that he hath *Apostatized from*, that *Church* that he hath *traduced* and *reviled* with all the *scurrility of Language*, of *this Church* in which he will not permit a *possibility of Salvation*; he is so careful, that he will not allow the Doctor to be a *member of it*, but advises like a loving Father, the *drowsy and sleeping Prelates*, to be watchful over him as a *spy and treacherous person*, who whilst he perswades them (poor simple creatures) that he will be a *champion* for their *Church*, endeavours all he can to *destroy* and *undermine it*. How will Mr. Cressy answer to his *Superiors* this preposterous zeal of his own behalf of a Church the most odious, and the most formidable to them, that when it is even almost undermined by Officers of its own, who are trusted to search and survey all its



Vaults and most secret Avenues, so that it is upon the point of falling, by taking away the strong supporters which have hitherto upheld it, and erecting rotten or mouldering pillars in the place, and all this benefit and advantage may be lost or prevented by his fond and unseasonable advertisement, if the King and the Bishops have prudence enough to make good use of it, by driving away or discountenancing such a perfidious and unskilful champion. May they not from hence apprehend, that as he came to them upon a sudden and unexpected, so that he is upon thoughts of returning to the Church for which he hath so much care, and entering into a kind of correspondence with his adversaries, by giving good counsel how to behave himself better. But how comes it to pass that this miserable Doctor who he yet seems to think may mean well to be so stupidly couzened and deceived, that instead of complying with his engagement to defend the Church, *he hath betrayed her, and the whole cause to all the Fanatick Sects which have separated from her, and with most horrible cruelty sought her destruction, and with her the ruine of Monarchy?* All this tragical demolishing of foundations consists in this, that he allows all sober enquirers

to

to be for themselves judges of the sence of Scripture in necessities, and judges likewise what points are necessary. This saying of his hath betrayed the cause of his Church, and left her in a most forlorn condition, tottering upon foundations and principles, which to Mr. Cressy's certain knowledge were not extant, at least not known in England thirty years since. Let it be in the first place observed ( and it is sure worthy to be observed ) that this most pernicious proposition, which hath in such an instant brought the Church of England into such a tottering condition, is not made use of, nor so much as taken notice of by any of those enemies of hers, the Presbyterians, Anabaptists, or Independents, who have been so vigilant and industrious so many years to make her totter, and yet now the work is so near done to their hands by a secret friend, who is the more able to do them good, by his not pretending any affection towards them ; neither of them will put their cause upon that proposition, nor apply it to their own designs, and therefore it is possible that it may not be altogether so dangerous to the Church, as he would have it supposed to be, and of which it is probable he would not have given notice if he had in truth thought it to be dangerous.



rous. In the next place let us examine whether the Doctor himself cannot make another and better interpretation of his own words, than his *implacable enemy* hath done ; all good *Physicians* compound their *Antidotes* according to the nature and malignity of the *poyson* that their *patients* have swallowed. Now the *poyson* that Mr. Cressy and his *lurking brethren* usually bait their traps with, and by which they catch most of their prey is, Their confident denouncing *damnation* against those, and all those who are not of *their mind*, that is, who are not received into the *Church of Rome*, and not intirely submit to all her dictates: That the *Scripture* consists in *dumb letters*, which cannot declare its *own meaning*, and therefore is liable to be misinterpreted by the *wit* of *bold and presumptuous men*, as the founders of all *Heresies* have been ; and therefore they can only be safe who receive and conform themselves to that *interpretation of Scripture* that the *Church* ( in the custody of which it is deposited ) hath given and declared to be *Orthodox*. That *that Church* is the *Church of Rome* where there constantly resides a *Supreme Magistrate*, who, in case any *new opinions* shall start up to the prejudice of *Religion*, which have not been enough convinced by former definitions

*definitions of the Church hath full authority committed to him by our Saviour to declare and determine what is agreeable or contrary to the sence of the Scripture, since it cannot be supposed that our Saviour would constitute an officer, and not indue him with all necessary faculties, or not qualifie him sufficiently for the discharge of so great a trust ; and from hence they resolve, that the greatest danger of damnation is not from the commission of those sins against which the spirit of God hath so plainly denounced it, but in an obstinate presumption in contradicting the opinions or directions of the Catholick Church, and refusing to submit to the authority of the Vicar of Christ, who hath the unquestionable power to bind and to loose, to pardon and to condemn sins, having the Keys of Heaven, and of Hell ; and therefore whilst they will depend upon him, and put themselves under his protection, they cannot but be safe.*

This is the *common poyson* which these men carry about them to administer to those who they find most like to be deluded, and in the *composition* of it there are some *ingredients* according to the *humour of the compounder*, which cannot be according to the *Catholick prescription*, since



that Sovereign power of their *Supreme Magistrate* the *Pope*, is not, nor ever will be acknowledged to be an *essential* part of the *Roman Catholick Religion*. Let us now see what Antidote the Doctor hath provided for the prevention or expulsion of this poyson ; to confirm men in their absolute confidence and dependence upon the Scripture, the force and virtue whereof that poyson would enervate ; he says, *That it is repugnant to the nature of the design, to the wisdom and goodness of God to give an infallible assurance to persons, in writing his will for the benefit of mankind, if those writings may not be understood by all persons, who sincerely endeavour to know the meaning of them, in all such things as are necessary for their Salvation, and consequently there can be no necessity supposed of any infallible society of men, either to attest or explain those writings amongst Christians ; and this, and no more than this is the sence of that, which contains all that confusion which Mr. Cressy thinks must bring confusion upon his own Church, as into that of the Roman, and from thence the Doctor proceeds to shew how incompetent a Magistrate they have chosen to determine all differences in Religion, which he proves by such arguments, as are very natural for the proving thereof,*  
and

and for the answering, & avoiding where-  
of we shall be compelled anon to take no-  
tice of Mr. Cressy's admirable artifice, and  
dexterity ; Now if the Doctor hath for  
want of skill in discerning consequences,  
made choice of an *improper medium* to prove  
that which he hath a mind to prove, God  
forbid that there should be such *Tragical*  
*effects* to attend that argumentation, as the  
*destruction of Church, and State*, and it  
would be as unreasonable to condemn an  
argument, that he who uses it thinks to  
his purpose, because it was never used till  
within *thirty Years* ; One man says that the  
Scripture is so very difficult, that no man  
can understand it, without repairing to the  
advice of an adversary, who will tell him  
the interpretation of it, to which he is to  
conform, let the advice be never so contra-  
ry to his own judgment and reason ; The  
other answers that the understanding all  
the places of Scripture is so difficult, that  
men had need to consult very much about  
it, yet that whatsoever is necessary towards  
salvation is contained in such easie places  
of Scripture, that every man who sin-  
cerely enquires to know the meaning of  
them, may easily do it, and is ready to name  
those places in which there is no diffi-  
culty, nor any difficulty hath yet been pre-  
tended,



tended, the believing of which, our Saviour himself hath declared to be enough for Salvation: Oh! but (says he) the consequence of this proposition makes every man the *judge* of his *own Religion*, and he may be of *what Religion he pleases*; The question is not, what the consequence is, which few men agree upon, one consequence seeming natural to one, and another to another, but whether the averment be a good answer to the other suggestion, when an other more weighty argument is urged, an other answer shall be applied, without the reach of his consequences, and yet the Doctor hath never said, *that no man hath need of any information, or advice even in the easiest places of Scripture, and so that Coblers and Laundresses may choose a Religion for themselves*, nor doth believe that any sober or sincere enquirer, will fail in asking advice of those to whom he ought to repair, if that which seems to others most easie, appear hard to him, nor can any man appear to himself to be a sober, or sincere enquirer, without enquiring to help his ill understanding, and then even the *Laundress* or the *Cobler* will be out of Mr. Cressy's reach by his arguments of damnation, which will manifestly appear to them to have no foundation

dation in Scripture, but to be a presumption against it.

Certainly it is a new way, and a new Law imposed upon the handling of Controversies, and was not in practice thirty Years since, that a man can no sooner apply a proposition (let it be new, and not known to be urged before) towards the confirmation of a Principle in *one Religion*, or towards enervating a principle in *an other*, but that proposition is called a *Principle*, and thereupon all the ill consequences are deduced from it, that may serve turn to asperse his Person, wound his reputation, and to make the unhappy man who hath not been sharp-sighted enough in *Logic* to discern those consequences, nor consents to any one of them, be looked upon, and abhorred as a *Socinian*, or if that be thought worse, of a *Turk*; for the consequence by well stroking, will be stretched as well to *the one*, as to *the other*, and the case of this *unhappy disputer* is the more miserable, because though he intends very honestly, and acknowledges none of the consequences, that is only by his ignorance of what passes in his own mind, which a cunninger man than himself hath discovered, and assures him, and can easily prove that he



he doth believe that, which he protests he  
 doth not believe, by which no *Classis of men*  
 seem to be liable to *so many woes*, as they  
 who make *false syllogismes*, and they who  
 cannot discover when they are false, for  
 both these will be perplexed with ill conse-  
 quences, according to the mercifulness of  
 the *subtle man*, who hath the handling of  
 the man, and the matter. If I will not sub-  
 mit to the authority to which Mr. Cressy  
 will subject me to, because he says the  
 Church requires my subjection, and I tell  
 him that it is an *irrational claim*, and my  
 reason cannot therefore submit to it; If I  
 will not believe what he hath in his hand  
 to be a *flint*, when he suffers me to *handle*  
*it*, and to *put it* into my *mouth*, because my  
 senses tell me that it is a *piece of butter*: I  
 am presently concluded to be a man, who  
 will examine all matters relating to Reli-  
 gion by *natural reason*, and make my *out-*  
*ward Senses* the *sole judges* of the *mysteries*  
*of Faith*, and of the *interpretation of Scrip-*  
*ture*, and therefore I am a *Socinian*, and do  
 neither believe the *Trinity*, the *Incarnation*,  
 nor the other *Elements of Christianity*, and  
 therefore no Name can be bad enough for  
 me, nor is it any matter what I say. And  
 after all this, I am no *Socinian*, and I do be-  
 lieve the *Trinity*, the *Incarnation*, and all the  
 other

other *Elements of Religion*, and my reason obliges me to believe them, because they being all matters of fact, are manifested by such evidence, that I cannot suspect, nor can my reason contradict, though all the parts of it, it cannot comprehend. Doth not the most *abstracted reason* oblige me to believe that the *Scripture* contains nothing in it, but what is *true*, when I have as great a manifestation as the subject is capable of, that it is the *Word of God*, and therefore it must be *true*; yet when Mr. *Cressy*, or the *Pope* himself (as he frequently does in all his *Bulls*) applies a Text of Scripture to a very light, or erroneous purpose, the same reason may enable and warrant me to declare, that such an interpretation is not reasonable, & therefore it is to be rejected; Must that greatest faculty that God hath bestowed upon mankind, (and therefore bestowed it upon him that he may judge by it) reason, be laid aside or cast away, because there are some few things above the reach of it? and yet even when that is true (for it is often thought to be true, when it is not, and that some things are above reason which are not) *reason* shall contribute more to that obedience that is requisite, than any *stupid resignation* to *such authority*, as every day betrays it self in some *weak* or *wilful determination*.

It



It is more than probable that very many learned and pious men may be so partial to the Doctor, as to believe that he is equally skilled in *Logick*, and to foresee all *consequences* which may *naturally follow* from any *proposition* or *principle* he makes use of, and that he can make it evident that none of those *direful consequences* do result from them, which Mr. *Cressy's* subtilty doth discern, and if this should be so, his friends will have cause to wish, that he had not been so transported with passion; for two principles which he hath made choice of out of thirty (whereas if half the other twenty eight sufficiently evince what he would have, his work is done) which the Doctor for his ease had abridged in the end of his Book, that he hath upon the matter left all the rest of his Book, at least those parts which are most dangerous to the *Roman allegation* unanswered and unexamined, and that he hath made too much hast to his conclusion, and to his triumphant Declaration on his own behalf, of the right and justice whereof he makes so little doubt, that having treated his adversary with that meekness from the beginning of his Book, he charitably concludes with giving him good counsel upon the

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the peril of his damnation ; and truly the manner of his excusing his so brief answering his Book, that is, his not answering it at all, is very well worth the taking notice of. It may be the Doctor was conscious to himself of having said many particulars throughout his Book, which had not been urged above thirty years since ; and upon the petulancy of Mr. Cressy, and some other of his friends, were now become necessary to be pressed, and therefore was so wary, as to quote *Catholick Authors* to justify all that he alledged, the controversie being upon matter of fact, which need no other proof on his side, than the authority he cited, and which in truth is not capable of any other answer, but that he hath alledged somewhat that is not true. But that he says plainly he will not examine, for he *observes in the Doctors Book a world of quotations out of Authors he never saw, nor intends to see, containing many dismal stories, and many ridiculous passages of things done or said by several Catholicks in former, and some in later times.* He says, *If he had a mind to examine and say something in answer to them, an impossibility of finding out those Authors must have been his excuse ; but he hath a better excuse than that, for if the Doctor would have lent him those Books*  
out



out of his Library; he should have thanked him for his civility, but should have refused to make use of his offer; for to what purpose would it have been to turn over a heap of Books to find out quotations in which neither the Church or himself is concerned? Not concerned, he says, though they had been opinions or actions even of Popes themselves; it is to him all one whether his allegations be true or false, &c. pag. 172. which is one of the most haughty resolutions and declarations for a man who doth in the next page call for an applause for having so clearly overthrown his adversary, that hath been heard of; all those quotations are the *testimonies* of *Catholick writers*, which prove somewhat that Mr. Cressy denies or contradicts, somewhat that he and his friends have confidently affirmed; and by doing so, have obliged him to produce that evidence, the truth whereof he will not vouchsafe to examine, because it is all one to him, whether the allegations be true or false. An admirable answer! He thinks it very reasonable to magnifie his Religion upon *visions*, and *apparitions*, and *miracles*, but cares not for *quotations* out of *Catholick Authors*, of *dismal stories* and *many ridiculous passages* of things said and done by *Catholicks*, which are therefore cited

to prove the frequent and common *delusions* in those *visions*, and *apparitions*, and *miracles*, it's all one to him, whether these allegations be true or false. That is very strange, if he should say that in all times the *Popes* have constantly been the protectors of all vertue and chastity; can any answer be more pertinent, than the testimony of all the *Catholick writers* of that time, that after a world of other impieties committed by him, a *Gentleman of Rome* found *Pope John the Twelfth* in bed with his wife, and killed him? Can it be all one to him whether this allegation be true or false? Is it possible that he is not concerned in the opinion and actions of *Popes*, whose persons he declares as a point of *Catholick Religion* to be necessarily believed to be the *conservators* of the *purity of Religion*, and the *determiners* of any *Heresie* that shall arise or start up; and he hath still that comfort, that he is assured, *That never Pope yet how wicked soever did bring any Heresie into the Church*; now is not he concerned (though I cannot blame him for not daring to peruse or examine the Records of such deviations) when he is put in mind of *Pope Liberius*, who though he did not bring *Arrianism* into the Church, did support and maintain it, when he

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found it there, and being *Pope*, became *Arrian*, which may periwade a man to believe that our Saviour did not depute him as his deputy to determine controversies in Faith. These and much other vexations of this kind he preserves himself from by his firm resolution not to examine any of the Doctors quotations; but whether he be so absolutely unconcerned in them, whether they be true or false, shall be left to his own party to judge.

Nothing will concern Mr. Cressy unless the Doctor will undertake to demonstrate that it is unlawful, or but considerably dangerous to be a member of a Church where any persons do or have lived, who have been obnoxious to errors, or guilty of ill actions; and in this he hath wisely provided for his own ease, for he is sure the Doctor will not undertake to make any such demonstration, and yet it may be it is one of the best arguments by which he hath gained most of the Proselytes he hath made. There is great difference, as hath been said before, between *remaining in a Church*, where many errors are received and practised, and ill actions are committed, and *leaving and renouncing a Church* upon pretence of some errors in it, to run into another Church which

which hath the same, or greater errors. But the difference is yet greater between *errors in a Church*, and *errors of a Church*, errors and vices committed, and practised *in a Church*, and errors and vices committed and practised *by a Church*, such as the Church it self knows to be errors, and many men believe the *Church of Rome* guilty of many of those. I will not mention the common objection of the *worshipping of Images*, which the Church carefully disclaims, and takes it very ill that *any Catholick* should be thought so *brutish* as to *worship an Image* in *wood* or *stone*, and yet the sufficient evidence of that *brutality* prevailed with some *Emperors* and *General Councils* utterly to suppress them, and take them out of all Churches; and very pious and learned *Catholicks* have since, and still do very heartily wish that they were abolished for the scandal it brings upon the Church: For let that declare what it will, nothing is *more notorious*, than that more than the common people do *literally* and *really* pay *adoration* to the *very Image*; nor are they without reason to persuade them that there is a peculiar vertue in it; for why should the *Saint* be more propitious in one place than another, if the address were only to the *Saint*, and not some advantage



in the *Image it self*? Why should so many *more miracles* be done by *our Lady* in one place than another, inasmuch as there is no *Catholick Province* but hath *distinct Images* of her, which receives more *remarkable visits* than others, and works more *wonderful effects*? Who can read the life of *S. Bernard*, and find him with that fervour and vehemence in his devotion before a *Crucifix*, that the *Image bowed it self*, and with both the arms *imbraced him*, and then returned to the stiffness of its posture? This is testified in the most authentick account the Church hath of *his life*; but there are too many particulars in the *lives of the Saints* to charge the Church with believing, and therefore it may be wondered at that they are so much countenanced. But the instance I would insist upon is our *Ladies House at Lauretta*, which is alledged to have remained still at *Nazareth*, till after the year *twelve hundred*, (time enough to have reduced the greatest Palaces into dust) but that after that time (some *Catholick writers* name the year when it begun its journey) it was taken by *Angels*, the very house in which she lived, and had received the *salutation* from the *Angel*, and carried to a mountain in *Dalmatia*, and at three stages more, whereof

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one was a *wood* belonging to a widow named *Lauretta*, many years rest intervening, it was brought to, and left in the place where it *now stands*, and where it is covered with the most *rich* and very *beautiful Church*, which for the good widows sake, in whose wood it rested some years, is called *Lauretta*, and where *her Image* and *her House* receives *visits*, and very *rich presents* from all parts where the *Catholick Religion* is professed, for the reception and entertainment whereof a good *Town* is built, several *Religious houses*, *Pilgrimages* made thither from far and near, and hereby that people may without going so far as *Nazareth* see the house of our *Ladies* *abode* ; the Church in Plate and Jewels is richer than any other in the world ; not to speak of the incredible number of *miracles* which have been wrought there since the miraculous coming of that *Cottage* thither. I dare not ask Mr. *Cressy* whether he doth believe this wonderful voyage or progress, because I dare not say he doth not, since he hath brought his reason and his judgment into such a marvellous captivity ; but I would presume to ask whether the Church, as it can be contracted into that denomination, ( for if the *Pope* be enough the Church to declare Heresies,



and determine controversies which are yet undetermined, methinks he should be Church enough to answer questions, and in this particular he is more concerned, for being a Sovereign temporal Prince in his own Dominions, as well as the Supreme Prelate, he is in some degree answerable for the discretion and the good manners, as well as the Religion and the Faith of his subjects : ) May we ask whether it may be presumed that he and his *Consistory*, with which he consults in matters of importance, that he doth believe this miracle, or may it be presumed he doth not? To say he doth believe it, is to accuse him of such an impotency of understanding, as the most *illiterate Frier* is hardly guilty of, as to imagine that a thing so *monstrous in nature*, and so *impertinent* as to any *pious or prudent effect*, can be true. To say that God can do as much, is an answer that may as well support the most *notorious fiction* that is in *Ovid's Metamorphosis*; and it may be as well replied, that God if he had done it, would have provided some such *witnesses* in the way, as should have made it manifest that he had done it, whereas they who have been at so prodigious a charge in beautifying and enriching that *little mansion*, have not yet

yet been able to purchase *one Record* of so long a voyage, but satisfy themselves that they who take the pains to come thither, do easily believe it, whereas more go thither to see those who do pretend to believe it, than to see *the Relique* that draws men thither.

I never spoke with any *Roman Catholick* who knew so much of the story as I have here mentioned ( for most that have been there, or have heard of the stories of it, have heard no more than that *our Ladies own House* is there, and for ought they know *Nazareth* may be within three miles of it ) who hath pretended to believe it, he was not bound to it, it was not of *Divine faith*, it might be of *humane* and *Historical faith*. I ask him whether he believes it as much as he doth that *Julius Caesar* was *Emperor of Rome* ? That he cannot say neither. In a word, *most Catholicks* laugh at it, as much as I do, and many of them are as angry at it ; so that I suppose it may become us to conclude that the *Pope* doth not believe it to be *true*, or rather that he knows it to be a *fiction* ; and if that be so, with what conscience and sincerity can he suffer, or indeed permit such a *Paganry* to be acted in his Territories to the

P 4                      delusion



delusion of so many millions of Christians, and to the scandal and *opprobrium* of Religion, in exposing the dignity of the *Mother of our Lord* to so much derision, only for his own benefit and advantage; for it's no small revenue that accrews to the *Pope's Exchequer* by the visitation and adoration of that *Mansion of our Lady*. Many come to *Rome* in a year for no other reason than that they may worship *our Lady* at *Lauretta*, and many go thither immediately without going to *Rome*, as lately a great *Ecclesiastical Prince* did, and returned without so much as seeing the *Pope*, after he had for the cure of his *Hypochondriack indisposition* liberally presented *our Lady* with as many Jewels as are worth above *five thousand pounds Sterling*, which she could not but receive very graciously, yet his infirmity hath encreased ever since, though it may be his Present hath much added to the devotion of the place; for the sight of the richness of the *Copes* and *Plate*, and other *Utensils* is a great part of the business of the *Visitants*: Though it was a very *pertinent scoffe* upon the occasion that was used by a *Legate in France*, who was afterwards *Pope* himself, when he passed in state through that Kingdom, and found all passages thronged with people, who  
upon

upon their knees implored and expected his *benediction* ; he repeated it often, with the usual ceremony of making the *sign of the Cross*, with these reiterated words, *Si vulgus vult decipi, decipiatur* ; however, I say, it might be a proper *benediction* for such occasion in the high-way, yet to induce men to so *solemn Pilgrimages*, and to the performance of so *solemn acts of devotion*, there ought to be some such *solid and substantial foundation* of it, as may be a support to *real piety*, which can hardly be imagined in this case ; and I cannot tell whether it were not rather to be wished that the *Pope*, and *Cardinals*, and *Prelates* of the *Roman Court*, did at the expence of their reputation really believe all that *Machine*, than suffer it to be shewed without their own believing it at the expence of their *sanctity*, at least of their *ingenuity*. Nor could it seem strange to any man, if an honest man of a good understanding, who hath not been moped in his education with such discourses, and hath in the pursuit of his own satisfaction fallen into some doubts of things practised in his own, shall, if he had no other exception to it, refuse to cast himself into the arms of such a Church that seems to believe, or without believing to countenance such an imposture,

or



or any other thing contrary to *common sense*, and repugnant to all *motions of Piety*.

Mr. Cressy will not part with the Doctor without kindly putting him in mind of his Souls health, and that being a genuine *English Protestant* he will find an *Excommunication* denounced, *ipso facto*, against all such as shall (in the manner there expressed) openly oppose any thing contained in the *Nine and thirty Articles*, in the *Book of Common-Prayer*, and of *Ordinations of Bishops and Priests*, &c. which *Excommunication* (he says) is there declared to remain in force, till the Offender repent of his wicked errour, which he ought to revoke; Having told him this, he wishes him to reflect upon his *Book called Irenicum*, long since published by him, and comparing it with the *Constitutions of the Church*, ratified with an *Excommunication*, and thereupon to ask his conscience whether he hath not incurred that *Excommunication*, since his guilt having been publick and notorious, no repentance, no retraction appears, &c. He foresees that himself (who hath so often subscribed to those constitutions, and so often taken those Oaths which accompanie them) will be thought liable to that *Excommunication*,  
having

having so apparently renounced all the obligations, and shewed no other repentance than in a constant reviling and malice towards the Church in which he received his Baptism, and therefore to clear himself from reproach, he declares that the Doctor, cannot doubt of the validity, or legality of that Excommunication, he for his part may, so the Doctor is to look only to himself; But if Mr. *Cressy* had not been in great hast, as it cannot be denied that he hath used great expedition in his conclusion, he might have thought himself obliged for the more full conviction of the Doctor to have alledged those particulars in his *Irenicum*, which have involved him in *that Excommunication*, and then that that Book was published by him after he had subscribed to the *Thirty nine Articles*, &c. neither of which he hath done, nor I believe will ever be able to do; I confess I have not the *Irenicum* now in my reach, and therefore must only resort to Mr. *Cressy* himself for a vindication, and methinks he contributes very fairly to it in a testimony he gives him (pa. 100) without any purpose of good will towards him, where he says, *It cannot be denied, but that the Doctor did not, during the late calamities, joyn in the clamour for destroying the Church, he was no root,*  
*and*



and branch enemy, but on the contrary generously undertook their defence, and with great boldness told his then Masters (in his *Irenicum*) that though Episcopal Government, and Ordinations, as likewise Deans and Chapters (which anciently were the Bishops Councils) were not necessary, nor perhaps convenient as matters then stood, yet neither was their utter destruction, they might if the State pleased be retained without sin; in all which he believes he hath laid an indelible reproach upon the Doctor, but I must tell him, that he hath therein given a larger testimony of the Doctor's courage, and affection to the Church, than all his revilings will be able to deface; For a young Scholar who had then no obligation to the Church by Oaths, or Subscriptions, and knew little of the constitution of the *Church of England*, to tell his Masters (as he justly calls them) who had newly Murthered their King, and perswaded the People to believe that Bishops were therefore suppressed because they were *Anti-christian*, that they might still be retained without sin, was such a flat contradiction to the Doctrine they would have the People be taught, that he shewed more courage in saying so, than all the *English Catholick Clergy* ever expressed, who owed as much Allegiance  
to

to the King, or would be thought to owe as much, as any of his other Subjects, yet never wrote one line, or published one Opinion against whatsoever the Rebels said, or did; He might well say that *Episcopal Government, and Ordination were not necessary as matters then stood*; in a Government whose foundation was laid in the most precious blood of the King, and the most horrid Sacrilege, and Murthers that were ever perpetrated by Christians, and when no honest man would, or could be made a Bishop; But it is too much countenance to Mr. Cressy's unwarranted calumnies to take pains to absolve the Doctor from his aspersions, who stands an object of reverence and esteem, with all men who have either for the Church.

However such is Mr. Cressy's modesty, that for the excellent performance of his task, he desires no other Judges but the Prelates of the Doctor's own Church, which could have been no excuse for me to interpose my poor opinion in the matter; but when he so frankly calls upon any indifferent Reader to judge between them two, whether with better success he hath defended the cause of the Church of England against the Church of Rome, or he (Mr. Cressy) the  
cause



*cause of the Doctor's own Church against himself*, I may hope that I may be looked upon as one of those indifferent Readers who is called upon or authorized by him to speak my opinion in the matter, and upon that supposition I do assure him upon the reputation of an *old Friend*, that he hath very much hurt his own Church, in his very passionate, and uncomely way of defending her, and in seeming to look upon some very *Excentrick Lives* in the estimation of most learned Catholicks, as *essential parts* of their Religion, and to make such *Miracles*, and *Dreams*, and *Apparitions*, the very *foundations* of the *Romish faith*, which the most credulous in the Church do but believe are possible to be true ; and the wisest, and most learned think never to have been : and lastly in undertaking to answer a Book, which upon his own, or his Associates clamour was necessarily to be full of citations of *Catholick Authors*, and *Testimonies*, contrary to what he averred, and without applying any answer to them, to declare *that he will not examine them, nor cares whether they are true or false*. So that his whole Book consists in nothing else (besides the petulant, & insolent language) but finding fault with the method of the Doctor's arguing, and his making use of  
*new;*

*new*, and *other Principles*, than have heretofore been insisted upon in arguments of this kind, and leaves all the material parts of the Book unanswered, which possibly may make his Superiours believe that he hath not performed the task they imposed upon him very laudably ; For the Doctor having solidly discharged all that can be expected from him, he needs no such private, and obscure testimony as mine, which can do him no good, but he hath the acknowledgment of the *King* himself, and the *Church*, whose *worthy Champion* he deserves to be esteemed, and it is like he performs the work the better, because Mr. *Cressy*, and so many of his Associates are so much offended, and do so bitterly inveigh against *his Principles*, and all for the *novelty of them* ; that is, he says somewhat that hath not been said before, and which they are not provided to answer, which is rather an argument that all disputing is to little purpose, and that it is time to give it over, because neither party is reformed, than that what he says is easie to be answered ; there will be every day *new Principles*, *new Arguments* to inform, and convince, and convert those who obstinately persist in *old Errors* ; They who are but moderately ver-  
fed



sed in the Controversies about the *Substantial points* in difference between the *Protestants* ( I mean which are common with all Protestants ) and the *Church of Rome* , cannot but find that the *Romish Champions* have quite *shifted the Scene* in all their arguments upon the most *material matters* , and have found *new mediums* to support their cause ; They are visibly weary ( all but the *Jesuits* ) of insisting upon the *Popes infallibility* , you scarce meet with an argument from it in any Book that is Printed, nor can you engage them in it upon discourse ; They are with great difficulty drawn into the matter of *Transubstantiation* , but presently shelter themselves under the shadow of their Church ; and if they cannot avoid enlarging upon it, they neither use argument, or answer that ever *Bellarmino* relied upon , being not satisfied with much he said in that point, or *Purgatory* , or some *other matters* which he hath handled more at large ; in-  
 somuch that it hath been observed these many years , that *Bellarmino's Controversies* are so gathered up, that they are not easie to be procured amongst the *greatest Book-sellers* , and if they are ever reprinted, they will pass a *severe expurgation* ; In these varieties, and lawful changes of  
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the method, and order of disputation amongst learned men, which cannot but be administred by the often saying and repeating the same things, which are often evinced by a *new medium*, after it hath been long unmoveable by *an old*, why should it only be unlawful, or incongruous in the Doctor, or any other Writer in defence of the *Church of England* to introduce *new principles*, if they will better contribute to the maintenance of *old truths*, and which it is plain doth stagger them, and forces them to fall upon the Person, and decline the matter? yet I am contented for the ending all disputes which are full of obstinacy, and uncharitableness, to concur in the reference, and how ill soever Mr. Cressy and I have agreed from the beginning of his Book hitherto, I am intirely of his mind in the matter, and very words of his conclusion, *That there is a horrible depravation in the minds, especially of Ecclesiasticks, which depravation can now only be cured by the wisdom, and power of the Civil Magistrate*, and to his wisdom and severity I leave it.

I have now waited upon Mr. Cressy to the end of his Book, and I think  
 Q have



have not left any clause in it of any importance, unanswered; and before I conclude, I shall observe *Mr. Cressy's* own method in giving him some Counsel, and Advice, without taking much notice of his Post-script, in which there is little addition of new matter, but from the same temper of spirit some variety of bitterness, with some new very ill words; He wishes that *if the Doctor thinks not himself obliged in Conscience by breaking all Rules of piety and humanity to do all manner of despight to his Catholick fellow Subjects, he would hereafter please to abstain from reviling, and blaspheming Gods Saints, or traducing the most divine exercises of contemplative Souls more perfectly practised only in Heaven; Alas! the Doctor wishes and desires that all the English Roman Catholicks, against whose corrupt opinions he hath with much strength of reason, and very little passion, writ very weightily, but never against their Persons, would be his Fellow-subjects, give that evidence, and security of, and for their fidelity, as their Fellow-subjects do; That they would disclaim all kind of subjection to any other Sovereign, and which till they do (and which the Catholick Religion cannot hinder them from doing) they cannot reckon*

reckon themselves, nor be accounted by others, his *Fellow-subjects* ; And I do heartily wish ( not without some apprehension ) that *Mr. Cressy* hath not by breaking all rules of modesty, and discretion, brought more prejudice upon the Persons of his *fellow-Catholicks*, than all the Doctor's want of humanity hath done ; It was a little too soon to awaken all the *Protestants of England*, that they might discern in what an ill condition they must be in , if that *Catholick spirit* that discovers it self unwarily in him, and others of his fraternity, should have any prevalence, or much countenance in the State. To his *blaspheming, and reviling Gods Saints* so absurdly charged upon him, enough hath been said before, nor is there evidence to induce the most charitable man to believe that all those are *Gods Saints*, which stand in *Mr. Cressy's Calender of Saints*, and it was very unadvisedly done that only one single line was not expunged, if there was no more that gave the occasion of mentioning *Saints*, and *Miracles*, and *Enthusiasmes*, which extorted from the Doctor all those animadversions, which put the other into so much rage and fury, that for the support of that one onely line, he hath



writ this whole Book, that in every line is full of nothing but *Miracles*, and *Saints*, and *divine exercise of contemplative Souls*, which by his favour, is as *new a Principle* to defend the *Romish Religion* by, as any the Doctor hath introduced against it, and surely contains more of that kind of Learning, than all the Books of pure, and solid Controversie that have been written since *Luther* begun his Separation, as if he had a mind to put the *verity* of the *Lives of the Saints* in issue, and to be strictly examined, from which affectation I suppose his Superiours will divert him, that *they* and *their Miracles* may be left to their own repose: And for his most *divine exercise of contemplative Souls*, more perfectly practised only in *Heaven*, which is another *new principle*, and which, and the like, must unavoidably be examined by *new methods*, and *argumentations*, it would be much better to leave those *obscure contemplations* to the Persons who delight in them, and find relief by them, which we may charitably hope is better understood by them, than comprehended by us; but if they will not keep their *Cipher* privately to themselves for their mutual correspondence and conversation, but will

will constitute a *new language* in *old words*, for the information, and amazement of other men, and will be then offended, and shortly after condemn them for being without the effects, which pious Souls naturally produce; they should not take it ill, if men who patiently hear what they say, do in truth believe that they themselves are without any *clear notions*, and can draw *no sence* out of that *mist of words* in which it is concealed. *Mental Prayer* (which they would fain make their imaginations understood by) is a faculty every devout man comprehends, it signifying no more than performing that *in thought*, which is otherwise done *in speech*, and thoughts are as plain, and easie to be understood as words can, and whoever cannot express plainly and clearly to an other man whatever he thinks, rather *dreams* than *thinks*; but because the very *noise of words* do very often, at least with some men, *disturb*, or *interrupt*, or *divert the thoughts*, they do pray very allowably, and effectually, and it may be more powerfully, who apply themselves to God, by fixing their *silent thoughts* upon God, and upon what they desire of Him, without using any words at all, and this is *mental Prayer*, which probably may keep



the mind more, and longer bent towards God, than the pronounciation of words will enable or suffer it to be; and yet I doubt it must have *frequent intermission, and relaxation, and contemplation* may hold its vigour longer upon *other arguments* than in the exercise of *Prayer*.

Men are not to be blamed, and it may be less in our Country, which hath and doth still suffer by men and women too of *disturbed fancies*, who pretend to *Revelations* and *Illuminations*, and such *Enthusiasts*, not only to introduce many *extravagant opinions* in Religion, but to warrant and justify *unquiet and seditious actions* in the State, from some *light within*, which they insist upon in large discourses of words huddled together, the meaning whereof other men cannot comprehend, and therefore when they meet with this spirit revived again in the writings of some *modern Catholicks* within the space of nine and twenty or thirty years, which had layn quiet, or much quieter for four or five hundred years, and scarce a mention of them in the common Catholick Writers of those times, it cannot be wondred at, that men are not willing to give any countenance

nance to those *infusions* which have so often been discovered to be mere *delusions*, or that many who have read all *Mother Teresa's visions* and *ecstasies*, and accidentally meet with some *well exercised Quakers*, are apt to think their stile very like, because they comprehend the sence of both alike; and as it is some argument against the difficulty of a Book, that it is translated into any other Language, than that in which it is writ; so when it is translated into very many Languages, and understood by none, or by very few who are not suspected for ignorance in the Language, it is a great discouragement to *the Reader*, if it be no reproach upon *the work*, and I believe and hope that it is a fate *Sancta Sophia* will not undergo, by being translated into as many Languages as *Mother Teresa* hath been. But it may be that the objection which *Mr. Cressy* unwarily says, keeps women from being admitted for witnesses of miracles in the Canonization of Saints ( in which he finds he was grossly deceived ) may be a good qualification of them for the receiving and applying extraordinary Illuminations and Revelations. *Naturally* ( he says pag. 68. ) *imagination is stronger in them than judgment, and whatsoever is esteemed by them to*



*be pious, is easily concluded by them to be true ;*  
 and I must confess I have found more *Nuns*  
 and *Religious Persons* who seem perfectly  
 to understand that *dialect*, than any other  
*Catholicks* with whom I have conversed.  
 I confess I am so unwilling to think light-  
 ly, or speak pleasantly of any expedient  
 that may possibly in other men advance  
 devotion, that I am most unwillingly  
 drawn again into the discourse of it, since  
 I now find by casting my eye upon a little  
 Treatise written by a friend of Mr. Cressy's,  
 or by *himself*, to illustrate that subject,  
 that I am totally incapable of understand-  
 ing it ; for though Mr. Cressy confesses that  
*many persons even in the Catholick Church*  
*have been seduced by the Devil and their*  
*own pride, to pretend to lights received from*  
*God, which were either the effects of a di-*  
*stempred fancy, or suggestions of the Devil,*  
 which his friend likewise acknowledges,  
 and seems prepared to give advice how the  
 one shall be discovered and distinguished  
 from the other, in which I would have  
 been very glad to be instructed, but am  
 utterly disappointed by the first conditions  
 that he establishes towards the discovery,  
 which is, *That the persons who pretend to*  
*Visions and Illuminations must necessarily be*  
*Roman Catholicks,* because he lays it a  
 ground

ground indisputable, that *all pretences and appearances of that kind in any persons of a different Faith, are infallibly Diabolical*; which is so full a contradiction to the right of another sort of Enthusiasts, who to many men seem to make their claim with *as much reason*, and think that every instance that is urged out of the Scripture by this *new Author* of all the *infusions, and visions, and illuminations, and revelations* from the Creation to the end of the Revelation, may be as well applied to *their justification*; as for that of the *Roman Catholicks*, I am resolved to be no farther engaged in the Argument, but for ever take my leave of it.

I am confident the Doctor is so willing to gratifie Mr. Cressy, that he will deny him nothing that is reasonable; but it is not a just request, when himself hath declared in his Book that he will not examine one quotation which the Doctor hath with notable industry and punctuality set down to prove all he hath averred; and that it concerns not him whether they be true or false; he now requests him in his Postscript, that *he will not hereafter abuse the world by fathering on the Church the Exotick opinions of particular School-men*, ( it was his



his part to have shewed what School-men, and what opinions the Church hath rejected ) *and by representing the Churches Doctrines lamely, falsely and dishonestly,* which he says, *is his enormous faultiness committed in his last Book through every one of the points mentioned by him, which, he says, may be visible to all heedful Readers ;* truly the more shame for him, that would not have that advantage against him, when he was without any other, but he says, *irrefragable proofs are making ready of this, if the Searchers would be quiet, and let the Printers work ;* but it is an even lay the want of that discovery will be always laid upon the Searchers, though they cannot prevent the coming out of any thing else they have a mind to publish. And it may seem strange after his confession in his Book, that all is required in and by the Church of England, is comprehended in the Articles, and Canons, and Book of Common-Prayer well known, and published ; he would have it thought in his Post-script that they know not where to find doctrines, for no other doctrines we defend, and he shall do well to declare by what authority the Catholics of England conform themselves to the Council of Trent, that hath never been received in that Kingdom,

*Kingdom*, as it hath not been in some *Catholick Countries*, and therefore is not obligatory there; nor must he think he answers this question, by saying that all *Catholick Countries* have received all that is of the *Essence of Religion*, and reject only some *Canons* which are *indifferent*; for if any thing remains indifferent after the determination of the Council, and may therefore be rejected, it is manifest that the jurisdiction is not in the Council, though confirmed by the *Pope*, but in that power that rejects it, and judges of the indifferency. For his invitation of the Doctor to a Christening, that a Colledge in *Cambridge* may have another name given to it, than it is now called by *S. Bennet*, or *Corpus Christi Colledge*, the wit of it is enough answered, when taken notice of.

The last Paragraph of his *Postscript* is a pure piece of *Oratory*, and may be in imitation of no worse an *Orator* than *Cæsar* himself, who when he had tried all fair and foul means, threats and promises to draw *Cicero* to his party, and found it was impossible to engage him to be active against *Pompey*, he only considered how to make him *Neutral*, to sit still without doing any thing in the quarrel, and writ  
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to him, *Neque tutius, neque honestius reperies quidquam quàm ab omni contentione abesse.* So Mr. Cressy after he hath heaped more ill words upon the Doctor, and applied more reproachful Epithets to his grave and learned person, and stile, than hath been gathered together in so small a volume within these nine and twenty years; he concludes his Postscript with *desiring him to consider that Almighty God commands us to love Peace and Truth,* and then gravely informs him how they ought always to go together, and lest his too civil address to him should more work upon him, than would become an adversary; he quickens him for the better application of his Text, by telling him, that *since he hath demolished all Tribunals in Gods Church, which might peaceably end controversies, and had endeavoured as much as in him lay to banish peace eternally from among Christians, it was expected from him that he should give some testimony to the world, that he is at least a seeker, and promoter of truth;* and so proceeds very Rhetorically to perswade him that he doth not himself believe any thing that he says to others, because he is too reasonable a man, and of too great abilities to think that *such a Book as his last can convert any Catholick, who cannot read with-*  
out

out trembling at the blasphemy of it, and without a horrible aversion from one, who would make their Church and their Faith odious. Indeed I believe they will suffer very few of their Profelytes to read that or any other of his Books, which may open their eyes, or inform them of the darkness they are in. If Mr. Cressy's word may be taken, as no doubt it will, he will tell them of *blasphemies* that may make them tremble, though he hath not in his whole answer named one; but if a man will not (that is, cannot) give credit to all the stories which are told of *S. Bennet* and *S. Francis*, he is streight a *blasphemer* of *Gods Saints*, as he who will not submit to the authority of the *Bishop of Rome*, demolishes all *Tribunals* in *Gods Church*, which might peaceably end controversies, and endeavours to banish peace eternally from amongst *Christians*, whereas it is only that *Tribunal* that hinders and obstructs the peace, which, but for that judicatory, would be generally imbraced.

The counsel I would now give to Mr. Cressy will consist in two kinds, the first with reference to *himself* purely, the second with reference to the *cause*: If he thinks fit any more to write against the  
Church



*Church of England*, which I do not dissuade him from, that he will state truly and clearly the difference between it and the *Church of Rome*, which he hath never yet done. I advise him to remember that he hath been a *member* and *son* of the *Church of England*, cherished and educated in her, during the most vigorous part of his age, and that he owes to that education all the learning he hath ; I will charitably believe that he saw, or thought he saw good reason to withdraw himself from *her Communion*, and that he is satisfied in his conscience, with his present state of *separation* ; let it be so ; why should that hinder him from living fairly and civilly towards her ? It is an ungenerous thing to fall from *streight embraces* to *publick revilings*. Men of honour after they have contracted friendships with each other for a long time, and afterwards find cause from some mutation in manners, and upon discovery of infirmities with which they can no longer comply, to live at a greater distance towards each other, to repose less confidence than they used to do, and by degrees to grow strangers ; they yet retain such a *decent behaviour*, that standers by can scarce discover any alteration of affections in them ; they are never heard

to speak ill, to traduce, or disgrace one another, and believe that it is a debt and duty due to their former friendship never to undervalue each others parts, or to bring the honour of either into question; common prudence, and good breeding prevents those excesses; and methinks in *Religion* the same temper should have a greater influence, and Mr. *Cressy* should for his own sake allow some beauty to have been in the Church that did so long detain him, and not desire to render her so ugly and deformed, as takes away any excuse from any body for staying so long in her company. This I expected from his *natural genius*, and from the *conversation he frequented*, where bitterness of words was never allowable towards men whose opinions were very different; and if any new illumination hath perswaded him that such urbanity is not consistent with the zeal that Religious discourses should be warmed with, he should suspect it for delusion. He hath an excellent example given him, by a *Catholick learned and Reverend Bishop*, the present *Bishop and Prince of Condon*, who treats an enemy more inferiour to him, and more liable to reproach, than the *Church of England* can be imagined to be to Mr. *Cressy*, with such condescen-



condescension and humanity, as if they stood upon the same level with him. And no question *those strokes* make a deeper impression upon all ingenuous men, than *louder blows*, and are with more difficulty repelled. Whereas Mr. *Cressy*, like a rude and blustering wind, disturbs all sorts of men who stand near him, offends and provokes all *Classes* of men with his unnecessary choler. What can the *King* think to see his *Laws* and *Government* so vilified by his scornful expressions, to hear his *Koyal Ancestor*, whose obsequies were kept and observed at *Nostre Dame in Paris* with the highest solemnity by the first great King *France* ever had, in spite of the *Pope's Excommunication*, called a *Tyrant* by one of his own *subjects*? What can all the *Protestant Nobility* and *Prelates* of *England* think to see the *Ecclesiastical* and *Civil Laws* of the *Church* and *State* despised and trampled upon by a man who could not live an hour in that Air but by the *Kings mercy*? What must all the peaceable and well-affected *Catholicks* of *England* think, who have enjoyed so long tranquillity by the King's grace and favour, to find the calm they were in interrupted by the boisterous and unskilful noise of one of their own *Preachers*, and to hear

hear and see a jealousie kindled of their loyalty and good meaning, by the impetuous breath of a *Religious man*, that if it be not allayed by their prudence, may devour and destroy their chief and most beautiful habitations. Mr. *Cressy* therefore shall do well and wisely henceforward to demean himself with more temper and civility towards the Church, and all the members of it, of whose clemency and gentleness he may yet stand in need; and if his *passion* will not suffer him to live as a *Friend*, let his *discretion* prevail with him to live like a *Neighbour*, at least like an *old acquaintance*, as long as he thinks it convenient to enjoy the benefit of their quarters.

The advice that I give Mr. *Cressy*, with reference to the *matter* is, That he will contract the Controversie into what concerns the *Church of England* solely, and to say all he can against the *Articles* and *Policy* thereof, and not to make any *sallies* against *Presbyterians*, *Independents*, *Anabaptists*, or other *Sectaries*, who declare as great animosity against the *Church of England*, as that of *Rome* hath always, and therefore are more like to agree together. And the first question that is pro-

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per and pertinent to be debated, and which determination will go very far towards the reconciling all inferior particulars is;

I. Whether a *National Church* hath power, with the *approbation* and *authority* of the *Sovereign*, to remove any errors or inconveniences which have been practised in that Church, either by an *Original corruption*, or by *degenerating* from what might at first be innocent, into *superstition* or *scandal*; and whether the *long reception* and *continuance* of what is *erroneous* or *mischievous*, can restrain the *Sovereign power* from reforming it, when he finds it necessary in the same peaceable order and method, as he provides Laws in other cases for the *well Government* of his *Kingdom*?

II. Whether whatsoever is not of the *Essence of Christian Religion* instituted by *our Saviour* himself, or declared or advised to be practised by *the Apostles*, may not lawfully be looked upon as *Religion of State*, in that it may be altered, or improved, or abolished by the *Sovereign power* for the better advancement of those ends which are essential, and which no power  
on

on Earth can make alteration in? And whether *Gods promise* to his *Church* be not to be depended upon in every *National Church* where learning and piety flourish, that it shall not fall into enormous error, whereby Christianity shall receive prejudice, and be not more like to advance and propagate devotion in that Church and Nation, than any *Foreign power* whatsoever?

III. Whether the *Bishop of Rome* hath any *authority* given by God in the *Dominions*, and over the *Subjects of other Princes*, and what *authority* and *power* it is, and what *obedience* and *subjection* it is, which the *English Catholics* conceive themselves bound to pay to him by the obligation of their Religion? It being absolutely necessary for the *personal security* of *Kings and Princes*, and for the *peace* and *quiet of Kingdoms*, that it may be clearly made manifest, what the *authority* and *power* is, that a *Foreign Prince* doth challenge in an *other Princes Dominions* contrary to and above the *Laws of the Land*, and what *obedience* it is that subjects may pay to such a *Foreign Prince* without the *privity*, and contrary to the *command* of his own *Sovereign*, nor can any general answer be satisfactory



tisfactory in this point. They who conceive the Pope hath a *Temporal* and *Spiritual* power in *England*, must explain what the full intent of that power is, that the *King* may discern whether he hath enough of either as to preserve himself & the peace of the Kingdom; and they who insist upon his having a *spiritual* power, as most of the most *moderate Catholics* do, without imagining that it can in the least lessen their affection and loyalty to the King, which they do really intend to preserve inviolable, must as clearly explain and define what they understand that *spiritual* to be, which may otherwise be extended as far as the former intend the *temporal* and *spiritual* shall extend; nor in truth can they be secure of their own innocence, of which they think themselves in possession, until they fully know from those who intangle them with distinctions, what that *spiritual* power is, and what *submission* they are bound to pay to it, which seeming to be some obligation upon their Conscience, it is fit they may be sure it cannot involve them in actions contrary to their duties, which they can hardly be secure of, and less satisfy others, till they absolutely disclaim any power to be in him at all with reference to *England*, as they will upon a  
full

full enquiry discover, that he hath no other in any *Catholick Kingdom*, but what is granted to him by the *Sovereign power*, and the *municipal Laws* of the *Kingdome*, which makes it differ so much in all the *Catholick Nations of Europe*, and to be little or nothing out of it.

IV. Whether *Catholick Subjects* in *England* are not bound to give as good *security* to the King for their fidelity, and peaceable behaviour, as all his other *subjects* do, and without which they cannot wonder that they may be made *subject* to such *Laws*, and *restraints*, as may disable them from being *dangerous*, when they profess to owe obedience to a *foreign Prince*, who doth as much profess not to be a friend to their *Countrey*, and will not declare what that obedience is?

V. Whether his *Majestie* may not justly, and ought not *prudently* to require the same, or as full *satisfaction* and *security* for their *allegiance*, as *Catholick Subjects* give for their fidelity to *Catholick Kings*; if so, how can the *English Catholics* under *pretence* of *Religion* refuse to declare, that it is in no *Earthly power* to absolve them from their fidelity



to the King, when no *French Roman Catholic* dares refuse the same, it being a *Catholic resolution* in *France*, and renewed upon the occasion of a seditious Book by a Declaration of the *Sorbone* concerning the *Kings Independency*, in the Year 1663. *Quod subditi fidem, & obedientiam Regi Christianissimo ita debent, ut ab iis nullo prætecta dispensari possint*; and whether any *Catholic* in *France*, or *Spain*, can refuse to profess that he doth not believe that the *Pope* can depose the King, if the King thinks to require it?

VI. Whether since the *Pope* so lately caused his *Majestie's Catholic Subjects* in *Ireland* to rebell, and when out of the conscience of their sin they submitted to the King, and subscribed, and swore to the observance of the Articles agreed upon; The *Pope* absolved them from the performance of their Oaths, and took upon himself to be their *General* in the Person of his *Nuntio*, and assumed the exercise of the *Regal power* both at *Land* and *Sea*, and imprisoned those *Catholics*, and threatened to take their Lives who had promoted the peace, and desired to return to the *King's Subjection*; And when

when since the Kings *happy Restoration*, the *Nobility*, and *Catholick Clergie* of *Ireland*, thought it necessary to present some *Testimony* of their *future Allegiance* to the King, in which they declared that the *Pope* had no power to *dispen*ce with their fidelity to his Majesty, or to *absolve* them from any *Oaths* they should take to that purpose, which Declaration was attested, and subscribed by many of the principal *Catholick Nobility*, and others of the *best quality*, and *interest*, as likewise by some of their *Titular Catholick Bishops*, and many of their *Secular*, and *Regular Clergie*; But complaint, and notice hereof being sent to *Rome*, the *Pope* was so offended at it, that he caused his *Nuntio* in *Flanders* to command some of the Clergy who had subscribed that Paper to attend him, and threatned to excommunicate them, and *Cardinal Barbaryne* at the same time, writ a Letter to the *Bishops*, and *Clergie* of *Ireland*, in which he signified how much the *Pope* was displeased that such a subscription, and declaration had been made, and commanded them to discountenance, and suppress the same, and take care that it should proceed no farther, and the *Cardinal* added, *That they should remember*



*what they well knew, that the Kingdom remained still under Excommunication?*

This being the case, it cannot but be very necessary that his Majesty should know what opinion his *Catholick Subjects* have of this *Foreign power*, which will observe no limits, but of his own prescription, and will concern all *Roman English Subjects* to explain their sence of it, that they may not be thought to desire only the protection of those Laws, which gives them equal title to whatever all *other Subjects* enjoy; and to be willing to be dispenced with for performance of all those *obligations* which *other Subjects* are under; and in consideration whereof the other benefits are granted to them.

VII. Whether the *Engliss Catholick Subjects* are not bound in Conscience to submit to the *Laws of the Land*, in all things which are not against the *Law of God*, and *who* is to be judge whether they are against the *Law of God* or no, and if Men are forbid to keep Company, or to have conversation with dissolute, and prophane Persons, how they can justifie the living in continual company with, and in constant

constant profession of friendship to those, who they conceive, and believe to be out of a possibility of Salvation; and for which (if in truth they do believe it) the saying, they may believe as well as hope that they will repent, and become Catholick before they dye, when, whatever they may hope, they do not in truth believe that they will ever change their Religion, so that it is more reasonable to believe from the learning, reason, and judgment of many *Catholicks*, that they do not believe it, whatever they are obliged to say, or rather whatever others say to them, and whether *Protestants* who do think that the *Papists* do really believe they must be damned, are not very excusable, if they avoid, and decline any commerce, or conversation with them, even to the abstaining from buying or selling with them, or from entertaining any *Servant of that Religion*, since it cannot reasonably be presumed that a *Servant* can love a *Master*, which it is his duty to do, who he doth believe will *infallibly be damned*?

VIII. How Mr. Cressy, and the rest  
who



who have received *Orders* in the *Church of England*, can justify, or excuse their being *re-ordained* after they change their *Religion*, since so many *Councils* have declared against it, and no one for it, and since the *succession of Bishops* is as plainly manifest in *one Church* as in the *other*, and in truth may be more doubted upon their own grounds in the *Roman*, from the number of *Schismes*, and the continuance of them, in which so many *excommunicated Persons* have been consecrated *Bishops*, and they again ordained *Priests* under the same condemnation, which may be supposed to have made a great confusion, by many *Mens* having conferred *Orders*, who (by their *Rules*, I say) were *Laymen* themselves; However, what difference can there be assigned, why such of the *Greek Church* who come to them, are not *re-ordained*, but those of the *Church of England* are compelled to be?

IX. Whether *St. Peter* exercised any jurisdiction, or assumed any superiority over the rest of the *Apostles*, during the *Seven Years* he remained at *Antioch*, as he ought to have done, if the *Supremacy* was annex-

annexed to his *Person*, or in the *Four and twenty Years* he reigned in *Rome*, and whether the contrary be not manifest by *St. Paul's Epistle* to the *Galathians*, not so much by the Contest that was between him, and *St. Peter* about *Circumcision* even at *Antioch*, in *St. Peter's* own *Diocess*, where *St. Paul* withstood him to his face, because he was to be blamed, which is poorly answered by those who say, it was in the warmth of disputation, when all men contradict each other, without distinction of quality or degree ; But I say I do not urge the equality so much by that contradiction (though it be not answered) as by the *matter, occasion, and substance* of that *Epistle*, which seems to be written principally upon that Subject : *St. Paul* had converted that People, the *Galathians* from *Paganisme*, to the *Faith of Christ*, and he was no sooner gone from them to another place, but some other Christians (for there was no attempt to reduce again to *Paganisme* ) were inclined to amuse with Scruples, that they were not thoroughly informed of the whole faith that was necessary, nor by one who had ever seen our Saviour, and so was not like to be himself informed as well as they,



they, especially when *St. Peter* preached contrary to what the other taught, so that the weight of what was objected by those, whoever they were, was the incompetency of the Person who had taught them, in comparison of the other, and particularly of *St. Peter*; So that *St. Paul* could not at this time have been ignorant of that *Supremacy*, if there had been any, *this Epistle* being written above *Seventeen Years* after his *conversion*, nor could he have avoided the mentioning of it upon this argument, if he had known it, especially since he writ that Letter from *Rome*, where *Peter* at the same time was, nor could he more clearly have confuted that Opinion than he hath done, except he had believed *St. Peter* himself to have affected it, which he had no reason to do, since he knew who they were who had infused those suggestions; He gives them a short account of his own *Apostleship*, and how he had spent his time since, of his first Journey to *Jerusalem*, yet that he went not thither till *three Years* after his *conversion*, and till after he performed many acts of his *Apostleship*, in which he received no direction from any; Of his *Second Journey* afterwards to *Jerusalem* in which

which he takes care that they might not think that he had *any* *Superiour* there, *To whom we gave place by subjection, no not for an hour*; He proceeds then in the same jealousy to make a comparison with *St. Peter*; *He that wrought effectually in Peter, to the Apostleship of the Circumcision, the same was mighty in me towards the Gentiles; effectually in Peter, mighty in Paul*, a word of an equal energy: and lest all this might be looked upon as speaking *behind his back*, after he had mentioned the respect he had received from the other *Apostles*, from *James*, and *Cephas*, and *John*, he tells them, that when *Peter* came to him, *he withstood him to the face because he was to be blamed*, and the manner of his expostulation with him seems very rough, as with a man that stood upon the same level with him, not as with the sole *Vicar of Christ*; *If thou being a Jew livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?* Whosoever seriously reflects upon the tampering that had been with the *Galatians* to lessen their confidence in *Paul*, and the gradations by which he endeavoured



voured to reconfirm them in the same faith he had formerly taught them, cannot but believe that the *Apostle* had therein a purpose to root out any such Opinion of *priority* out of their hearts, especially when in no other place after this there appears the least mention of, or appeal to *St. Peter*, in the many errors and mis-interpretations of the words and actions of our *Saviour*, and of them in the Life of the *Apostles*, from whence many troubles, and great disorders sprung and grew up amongst *Christians* of that Age.

He shall do well to consider, whether it be probable that *St. Peter* himself, or any of his Successors did pretend a Precedency, or Superiority over *Saint John* the *Evangelist*, who lived *Twenty Years* after *Saint Peter*, and to let us know when the *first Pope* discovered his *Supremacy* over other *Bishops*, and then we know well enough how it was introduced in *Temporalities*.

If Mr. Cressy and the rest of the *enemies* of the *Church of England*, who will not allow any members of the same to have any hope, without deserting their Mother, of a place in *Heaven*, and hardly admit them to be in their wits upon *Earth*, would enter upon the disquisition of these particulars, which are warily declined in all their Writings, or very perfunctorily handled, the *foundation, doctrine and discipline* of that Church, would be in a short time utterly overthrown and demolished, or worthily vindicated and supported in the judgment of most learned and discerning men; and there can be but two reasons why they should decline this method, which they should the rather imbrace, because all other have proved ineffectual, and in near two hundred years, the *appeal to Fathers and Councils*, or *Scripture* it self, hath not reconciled many persons in any one controverted particular, but those two reasons, so unwarrantable that they will never be owned, will never suffer them to admit the method, and pursue it closely. The first is, that if they should proceed in this ingenuous and substantial way, they would be cut off from those common places in which they are only versed,



versed, and by which they are supplied to urge all things which have been thought heretofore material to that matter, and to reply to what is said of course, but especially they will find themselves restrained from that multitude of ill words in which they so much delight, of calling those they do not love, and whose arguments they cannot answer, *Hereticks*, who are condemned already to *Hell-fire*, and from asking the old stale question, that hath been as often answered as asked, *Where was your Church before Luther*, and from their so often vain excursions upon the voluptuousness of *Henry the Eighth*, whom they would fain perswade the world to be the *Founder* of the *Church of England*, and all the *reformation* to have been devised by *him*. Whereas if they would seriously study these material points, *the first* whereof would go very far towards the facilitating the resolution upon *the rest*, they might easily discern, that no *member* of the *Church of England*, by their own rules can be comprehended within any of their decrees for an *Heretick*, which serves their turn only as an angry word to throw at any mans head, whom they desire to make odious to all *Roman Catholicks*; and they would be as easily convinced,

convinced, that we never had any thing to do with *Luther*; that in all those quarrels and wars, which were either occasioned by him, or accompanied his doctrine, there was not a man of the *English Nation* that was ever engaged, and that it was long after *his time*, & not at all by *his model* that the *Church of England* without one sword drawn, and in as peaceable and grave a manner, as ever that Nation hath concurred in the making of any of those excellent Laws, which distinguishes them from all the subjects of the world, in the happiness they enjoy, did reject those superstitions and inconveniences, which they could not sooner free themselves from with those circumstances of justice and peace, and the retaining whereof would have been more for the benefit and advantage of the *Court of Rome*, than for the *Church of England*, or the good of that *Kingdom*; and as such alterations cannot be supposed to be made with so *universal a consent*, but that many of all conditions adhered still to the exercise of *their Religion*, with all the circumstances which they had been before accustomed unto, and for which no body suffered in many years, nor till by their treasonable acts and conspiracies they appeared dangerous to the

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State: For *King Henry the Eighth* he had some personal contests with *Clement the Seventh*, who was then *Pope*, from whom he received such *personal indignities*, as in the opinion of most of the Princes of that Age, who had all out-grown the *wardship* of the *Pope*, he could not but resent and vindicate himself from; nor did he do it any other way, than his most glorious *Catholick Predecessors* had always done upon far less injuries or provocations, as *Edward the First* and *Edward the Third*, and others whose Religion was never suspected, often restrained him from exercising any authority or jurisdiction in *England*, to which they well knew he had no other *authority or right*, but what the *Crown* had granted him, and forbid any of their Subjects to repair to *Rome*, or to receive any *Orders* from thence, which was upon the matter all that *Henry the Eighth* did, and was no more than *Lewis the Twelfth* of *France* had done very few years before, but was so far from being inclined or favouring to any *reformation or alteration* in *Religion*, that he proceeded as long as he lived with the utmost severity against all who were but suspected to be averse from the *Catholick Religion*, and caused many of them to be burned as *Hereticks* very few days

days before, having made new Laws for the discovery of them stricter than had been ever before. And there is no reason to believe that he did not die as much a *Catholick* as he was when he writ against *Luther*; nor did any *Catholick Prince* forbear to enter into the strictest alliance with him, notwithstanding the *Popes Bulls* of *Excommunication*, *Deprivation*, and *Interdiction*; nor was there one *Mass* the less said for it in *England*; and after his death *his obsequies* were with all possible solemnity observed ( as hath been said before ) in *Paris at Nostre Dame*, by *Francis the First*, notwithstanding all those *Bulls* from *Rome*, in all which nothing can be more observable, than that the great Emperor *Charles the Fifth*, who had threatned and compelled that weak humorous *Pope* into all those acts of folly and presumption against the King, had no sooner made him commit that insolence, but himself entred into a straiter friendship and confederacy with the *Excommunicated King*, than had ever before been between them.

The other reason why they will very unwillingly expose their interest to this manner of debate is, That it would divide their party, which if they were solicitous



only for truth would not prevail with them. Other *Catholick Kingdoms and Nations* which differ from one another, as well in the *profession* as the *exercise* of the *Roman Religion*, as the *French* hold a *Council* to be above the *Pope*, and the *Spaniards* the *Pope* to be above a *Council*, and many other particulars; when they come to know that the *Crown and Church of England* have established only amongst themselves such an exercise of *Christian Religion*, that in all the substantial and essential points is the same which they profess, without censuring them, or what they find fit to do in *their Countries*, and have only made such alterations as by the constitution of that *Kingdom* they may lawfully do, and which they find more agreeable to the *manners of the Nation*, and for the *peace and happiness of the people*. They will not think themselves concerned in the *policy of other Kingdoms*, nor the *Popes authority* so much of the *Essence of Catholick Religion*, that they are bound to support all *his pretences* which are different in all those *Countries* which are most devoted to him, and therefore cannot flow from any *determination* of our Saviour, which would have made it the same in all places; besides, they too well know, that in all the  
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particulars proposed, the *Catholick Doctors* are not of *one mind*, who are now kept united to them by not knowing the *constitution* of the *Church of England*, nor that the *Roman Catholicks* in that Kingdom refuse to give that *security* for their duty to the *King*, and for their *peaceable* and *good behaviour*, as all other their *fellow subjects* chearfully give, and as are required of all by the *Laws* of the *Kingdom*; and if they would perform that common duty, it is very probable that there appearing no more danger to threaten the *State*, from them, than from other men, those *Laws* which the iniquity of *their forefathers* brought upon them by their *conspiracies* and *treasons* may be *suspended* towards their *innocent Children*, until such time as their *peaceable demeanour* and *good carriage* shall make it appear just to be *abolished*. This expedient for the reasons aforesaid, will be obstructed by the *Religious* and *regular Clergie*, who have so absolute a *dependence* upon the *Pope*, that they are in truth *subjects* to no other *Prince*; and probably some few of the *secular Clergie* may concur with them, though *more of them*, if they can discern any security to themselves in *disclaiming* the *Popes authority*, which few of them look upon, as of the *Essence* of



their *Religion*, and have in their hearts as well as in their professions as sincere purposes towards the King and his People. However I know not why all the *Lay Catholics* of his *Majesties Dominions* should bind up *their interest*, with those who have *different obligations* from them, nor how they can excuse themselves from not thoroughly examining every one of the particular heads proposed, by which they will receive this benefit and information, that they will clearly discern what is *necessary* for them to *retain* and *insist upon*, without which in their conscience ( as thus informed ) they cannot continue *members* of the *Catholick Church*, and what is so much of the *policy of the State*, that is warrantable or unwarrantable, only as it is established by the *Sovereign authority*, and by this means they will know how to give unto *Cæsar* that which is *Cæsar's*, and to render unto *God* that which belongs unto *God*; the just distribution whereof is of an equal concernment to all *Christians*, being equally enjoined by our *Saviour Christ*.

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